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A VIEW OF THIS and the OTHER WORLD;

WITH

The State of SAINTS and SINNERS in both, contrasted.

PARTICULARLY DESCRIBING

The solemn Entrance which the Soul makes into the other World at Death.

In several practical Discourses.

By the late Reverend and Learned

MR THOMAS BOSTON,

Author of the Fourfold State, &c. &c.

NEVER BEFORE PRINTED.

Entered in Stationers Hall.

EDINBURGH:

Printed by and for JOHN GRAT.

MDCCLXXV.

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AND

A Deſcription of the unregenerate World lying in Wickedneſs.

Several Sermons preached at Etterick, in the end of the year 1728, and beginning of 1729.

1 JOHN v. 19.

And we know that we are of God, and the whole world lieth in wickedneſs.

AS it was ſaid to Rebekah, Gen. xxv. 23. *Two nations are in thy womb, and two manner of people ſhall be ſeparated from thy bowels:— and the elder ſhall ſerve the younger:* ſo it may be ſaid of this text. Two manner of people are here, to one of which all of us do belong, *viz.* thoſe that are of God, and thoſe that are of the world. The latter is the elder, and ſhall ſerve the younger, Pſal. xlix. 14. *The upright ſhall have dominion over them in the morning.*

1. There is a people, that though they are *in* the world, are not *of* it, but ſeparated from it: *And we know that we are of God.* Here conſider, (1.) The original of that people; they are *of God;* that is, begotten and born of God, regenerate perſons, born again. They are a heavenly people in reſpect of their extract, *born from above,* 2 Pet. i. 4. (2.) Who they are in particular; *We* are they, *we* believers in Chriſt. Thoſe that having received the call of the

goſpel to come out of the world lying in wickedneſs, have by faith embraced the call, and come away, John i. 12. 13. 2 Cor. v. 17. (3.) The knowledge they have of their original: *We know that we are of God.* We are not only regenerate, but we *know* that we are ſo. Not that all of them know ſo much, but ſome of them do: there may be children ſo young, that they know not their father's and mother's names; but the elder children know them very well. This comes in here for the comfort of believers againſt the ſin unto death, ver. 16. which the regenerate cannot fall into, ver. 18.

2. There is another people, who are *not of God*, but are quite diſtinct from thoſe that are ſo. Here conſider, (1.) Who they are, *the world*, that is, the unregenerate: theſe are the people diſtinct from, yea in an oppoſite intereſt to, the people of God. It is plain, *the world* is taken here, not for the place, but for the men of the place, and theſe not the ſtrangers and pilgrims in it, but the natives, who have no other but a worldly birth, and who are in it as at home in their own country. The phraſe is taken from the Old Teſtament, where the church is called *the ſons of God*, Gen. vi. 4.; thoſe without the church, *the earth*, Gen. xi. 1. in oppoſition to heaven; being the earthly men, in oppoſition to the heavenly men; men whoſe birth, temper, and manner of life are all worldly. (2.) The character of this people, they are *lying in wickedneſs*, or *in the wicked one*, viz. the devil. They are lying in ſin, in the guilt and filth, and under the reigning power of it, and ſo under the power of the devil. They are not riſing and wreſtling out of it, but they are lying in it, ſleeping, dead, and buried in it. (3.) The extent of this character; it belongs to them all, *the whole world.* There are many differences among thoſe of the unregenerate world; ſome of them are profeſſors, ſome profane: but the former as well as the latter are lying in wickedneſs.

That

That I may give you ſome view of this text, in its different branches, I ſhall eſſay to open up the three following points of doctrine therefrom, *viz.*

DOCT. I. *All true believers are of God, and ſo ſeparated from the world lying in wickedneſs.*

DOCT. II. *People's being of God, and ſeparated from the world lying in wickedneſs, is what may be known by themſelves.*

DOCT. III. *The whole unregenerate world lieth in wickedneſs.*

DOCT. I. *All true believers are of God, and ſo ſeparated from the world lying in wickedneſs.*

In handling this point, I ſhall ſhew,

I. How true believers are of God.

II. How, as they are of God, regenerate perſons, they are ſeparated from the world lying in wickedneſs.

III. Make improvement.

I. I am to ſhew how true believers are of God. One is ſaid to be of God two ways.

1. By creation; and ſo all things are *of God*, Rom. xi. 36. Thus the devils themſelves are of God as their Creator, and ſo is the *world*. But this is not the being *of God* here meant. They may be God's creatures, who nevertheleſs are the children of the devil.

2. By generation, as a ſon is of a father. And this is twofold.

1*ſt*, Eternal generation; ſo Chriſt alone is *of God*, John vi. 46. Pſal. ii. 7. He is the Son of God by generation of the perſon of the Father, having the ſame numerical divine eſſence eternally and neceſſarily communicated to him from the Father. Hence he is ſelf-exiſtent, independent, and equal with the Father, John v. 26. Phil. ii. 6. Neither is this meant here.

2*dly*, Temporal generation, called *regeneration*,

which is a work of God's grace on the souls of men, resembling natural generation. And thus believers, and none else are *of God*, John i. 12. 13. & viii. 47. We are all born from below naturally; but we must be born from above spiritually, if we see heaven, John iii. 3. *Except a man be born again* [marg. *from above*], *he cannot see the kingdom of God.* All the elect are born so, sooner or later. They naturally lie in the foul womb of the world with others, but the power of divine grace separates them therefrom.

The work of regeneration is held forth under a double notion, shewing the regenerate to be *of God.*

(1.) It is a being *begotten of God*, 1 John v. 18. *He that is begotten of God, keepeth himself, and that wicked one toucheth him not.* God himself is the Father of the new creature; it is of no lower original. The incorruptible word of the gospel is the seed of it, Jam. i. 18. 1 Pet. i. 23. 25. A word is cast into the heart, which by the efficacy of the Spirit changes one into a new nature. It is done by means of the resurrection of Christ, ver. 3. Christ lay in the womb of the earth in the grave, as a public person: having satisfied justice, he was raised, came forth of the grave, as the first-born from the dead; and in virtue thereof the dead elect are raised out of their grave of sin, as the next-born from the dead.

And this notion of regeneration speaks the parties themselves to have no hand in it, more than a child hath in its own generation. So that as regenerate they are wholly of God; and owe their being in grace to him purely, not to their own free-will.

(2.) It is a being *born of God*, 1 John v. 18. *Whosoever is born of God, sinneth not.* By his Spirit alone the new creature is formed in all its parts, and brought forth into the new world of grace, John iii. 5. And this notion of it speaks the parties to receive life by the Spirit, and to be brought forth to act that life; and none other but the Spirit to be the cause thereof, John i. 13.

Now

Now by this means, *viz.* regeneration, believers are of God,

1. As partaking of the divine nature, as the child doth of the nature of the parent, 2 Pet. i. 4. There is a fulneſs of grace lodged in the man Chriſt, out of which they receive grace for grace, and ſo with him partake of the divine nature, being made one ſpirit, or of one ſpiritual and divine nature with him. Even as they received a corrupt nature derived to them from Adam, by which they were originally of the wicked one.

2. As bearing the image of God, in knowledge, righteouſneſs, and holineſs. By regeneration they are like him; and if it were perfect, they would be perfectly like him. For in regeneration Chriſt is formed in them, Gal. iv. 19.; that is, they are the image of the man Chriſt, who is the image of the inviſible God.

3. As being of his family, Eph. iii. 14. 15. and that not as ſervants only, but as children, 2 Cor. vi. 17. 18. The new birth is a high birth: by it the ſinner is a member of the family of heaven; God is his Father, Chriſt is his elder Brother, and the angels and ſaints are his brethren.

4. As owing their new being to him only, in the efficacy of his grace, Eph. ii. 10. *For we are his workmanſhip, created in Chriſt Jeſus unto good works.* Our natural being we owe in part to our parents, Heb. xii. 9. but our gracious being to God only. That we are men, we owe it to him, in the efficacy of his creating power; and that we are ſaints, we owe it to him, in the efficacy of his quickening and renewing grace, Gal. iv. 28. *Now we, brethren, as Iſaac was, are the children of promiſe.*

II. I ſhall ſhew how believers, as they are of God, regenerate perſons, are ſeparated from the world lying in wickedneſs. Negatively,

1. Not in reſpect of place, 1 Cor v. 9. 10. They

are ſtill *in* the world, and muſt be till the Lord call them home; though they are not *of* the world. God could, in the moment of converſion, have tranſported converts into heaven, taken them out of the world for good and all: but he has ſeen meet for their trial, and the glory of the power of his grace, to keep them in the world a while; and yet to keep them ſeparate from them.

2. Not in reſpect of gathering them into pure unmixed ſocieties for worſhip. There are no ſuch viſible church-ſocieties in the world, Matth. xiii. 28. 29. 30. Separating from the world lying in wickedneſs is not ſuch an eaſy thing, as viſible church ſeparating; they may be forward enough to that, who are yet with the world lying in wickedneſs, Jude 19. and may go from party to party in the viſible church, who are ſtill of the world's party, not of God. But poſitively, the regenerate as ſuch are ſeparated from the world,

1. In reſpect of their being broke off from that corrupt maſs, and become a part of a new lump. Adam falling left all mankind earthy men, bearing his corrupt image; Chriſt is become a ſecond Adam, the head of heavenly men, bearing his image, 1 Cor. xv. 47. 48. Now the regenerate are ſeparated from the former ſociety, and become members of the latter, through regenerating grace. They are become members of Chriſt's myſtical body, of the inviſible church, a diſtinct though inviſible ſociety.

2. Their being delivered from under the power of the god of this world, *viz.* Satan, Acts xxvi. 18. Satan is the god of this world; the wicked are led by him at his will; he works effectually in them, and blinds their minds, 2 Cor. iv. 3. 4. But the regenerate are got out from under his ſubjection, delivered from his kingdom, Col. i. 13. He is indeed an enemy to moleſt them, but not their king that reigns over them: his involuntary priſoners they may be

be for a time, but they are no more his willing subjects.

3. Their having a Spirit, even the Spirit of God, dwelling in them, which the world have not, Rom. viii. 9. Jude 19. When Lazarus's spirit entered again into his body, he was separated from the congregation of the dead: and when a dead sinner gets the Spirit of Christ breathed into him, he is separated from the world, as much as the living from the dead.

4. *Lastly*, Their having a dispostion, frame, bent, and cast of heart and soul, opposite to that of the world: so that they are as much separated from the world, as enemies are one from another, Gen. iii. 15. Hence they are in their great designs, affections, course and manner of life, nonconformists, and opposites to the world; as opposite as Caleb and Joshua were to their unbelieving countrymen, Numb. xiv. 24.

From this doctrine, we may learn the following things.

1. This speaks the dignity of believers. They are the truly honourable ones, as being of God; they are the excellent of the earth. What avails it that men can boast of their honourable extract in the world, while it still remains true, that they are of their father the devil? The beggar on the dunghill being of God, is more honourable than the wicked king sitting on his throne, attended with all the majesty of a kingdom.

2. It speaks the privilege of believers. Every one will care and provide for his own: be sure God will then take special concern about believers, Matth. vi. 31. 32. *Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things.* But many such,

ye

ye may ſay, are ſorrily provided for. *Anſw.* Ye are too haſty in ſuch a judgement, Heb. xi. 16. *God is not aſhamed to be called their God: for he hath prepared for them a city.* Every one will protect his own too: God will then protect believers, and he will avenge all their quarrels. There is never an unkindneſs done to them, but he will reſent it, as ye will ſee from Chriſt's procedure with the wicked at the laſt day, Matth. xxv. There is not a hard word ſpoken to them, nor a wrong look given them, but he will cauſe their enemies pay for it.

3. It ſpeaks the duty of believers. Carry yourſelves as becomes your dignity and privilege, as thoſe that are of God. Truſt him with all your concerns, in all your ſtraits: walk tenderly before him, remembering that your follies reflect diſhonour on him ye belong to; and that ye are to evidence your being of God, by your ſteering another courſe than the world lying in wickedneſs.

4. *Laſtly*, It ſhews the ſelf-deceivery of unbelievers, pretenders to a ſaving intereſt in God, while in the mean time they are lying together with the world in wickedneſs. How can they be of God, who are not ſeparated from the world, but walking according to the courſe thereof, in the luſt of the fleſh, the luſt of the eyes, and the pride of life?

But I proceed to the ſecond doctrine from the text.

Doct. II. *People's being of God, and ſeparated from the world lying in wickedneſs, is what may be known by themſelves. We know that we are of God,* ſays the apoſtle. There is a people *in* the world, yet not *of* the world, but ſeparated from it; and they may ſee that they are ſuch.

In treating this ſubject, I ſhall ſhew,

I. What knowledge may be had of this.

II. Make ſome practical improvement.

I. I am to shew what knowledge may be had of this, That one is of God, and separated from the world lying in wickedness.

There are three ways of coming to the knowledge of a thing.

1. By our senses, as we know fire to be hot, and ice to be cold. But this matter cannot be known that way. The grace of God, and the spiritual privileges of believers, are not the objects of sense. Indeed, if separation from the world were just a separating from one party, and joining with another in church-society; we might know it by sense: but it is not so.

2. By extraordinary revelation, visions, voices, or impressions. Such things have been, as in Abraham's case, Gen. xvii. 1. 2. But that dispensation is ceased, the canon of the scripture being completed, and we referred to it, as unto *a more sure word of prophecy*, 2 Pet. i. 19. It was never common to all, though all are required to know this, ver. 10. Assurance then of one's being in a state of grace, may be attained without extraordinary revelation.

3. By rational evidence, as seeing a house, we know it has been built by some one; seeing the world, we know that it has been created of God; because they could not make themselves. So men may know themselves to be of God, by *giving diligence to make their calling and election sure*, 2 Pet. i. 10. Two things concur here.

1*st*, Spiritual discerning, a spiritual sight, taste, or feeling of the things of God, in ourselves or others, 1 Cor. ii. 14. It is the total want of this in some, that makes them deceive themselves: they have no spiritual discerning, to distinguish between God's people and the world; so they are like men in the dark, that know not where they are, nor whither they are going. And the weakness of this discerning in many of God's people, robs them of the comfort they might have.

2*dly*, Spiritual reasoning on scripture-grounds,

1 John v. 13. *These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.* The word is the rule, which pronounces of mens ſtate in the general; by ſpiritual diſcerning believers ſee in themſelves or others, thoſe things concerning which the ſcripture pronounces; and by ſpiritual reaſoning they come to know by theſe means that they are of God, and ſeparated from the world lying in wickedneſs. Now by way of rational evidence one may know this of a twofold object.

1. Of others. One may know that others are of God, and ſeparated from the world, diſcerning the image of God ſhining forth in them, and thence gathering that they are of God, and not of the world. So the apoſtle in the text ſpeaks of others as well as himſelf. There is a ſpiritual diſcerning in that caſe, as Barnabas ſaw the grace of God in the converts at Antioch, Acts xi. 23. And this knowledge is ſuppoſed in the command of loving one another, given to God's people: for how can men love others as of God, if they cannot know them to be ſo?

2. Of themſelves. A true believer may know himſelf to belong to God, and not to the world. So the apoſtle ſays in the text, *We know that we are of God.* There are ſuch marks of diſtinction betwixt the two ſocieties fixed in the word, that, by ſpiritual diſcerning and reaſoning, one that is of God may be ſatisfied, that he is really of God, and needs not be always in the dark in that point.

But betwixt that knowledge concerning one's ſelf and others, there is this remarkable difference.

1ſt, In the caſe of others, we can have, by rational evidence, only a judgement of charity, not of certainty, without extraordinary revelation, ſuch as Ananias had with reſpect to Paul, Acts ix. 15. This is founded upon probable appearance of the grace of God in them, which yet may be but an appearance. Hence the

the beſt of men may be deceived in their opinion of others, as Philip was with Simon Magus. The devil's goats may be taken for Chriſt's ſheep, by very diſcerning Chriſtians. Of this I would ſay,

(1.) We ſhould not be raſh in giving or refuſing that judgement, but hold pace with the appearance or non-appearance of the grace of God in them. We are bid to beware of men: for we are told all men are liars; and many a fair outſide there is, where there is a foul inſide, that a little trial diſcovers: therefore we ought not to have the perſons of any in admiration. On the other ſide, the grace of God may dwell with much droſs; therefore we are to beware leſt we trample the jewel under foot, becauſe it lies in a dunghill.

(2.) The love beſtowed on hypocrites is not all loſt, and therefore it is ſafeſt erring on the charitable ſide. A man may love Chriſt in a hypocrite: not that Chriſt dwells in any ſuch, but that what we beſtow on any for Chriſt's ſake, whether they really deſerve it or not, will not loſe its reward, Mark ix. 41. And by the rule of charity, we are obliged to put the beſt conſtruction on our neighbour's ſtate and way, that they can reaſonably bear, 1 Cor. xiii. 7. One had better judge ten hypocrites ſincere, for that may be duty, than one ſincere perſon a hypocrite, for that muſt always be ſin.

(3.) Let us carry our judgement of others no farther than that of charity, and not pretend to a certainty, which is not competent to us in the caſe, but to God only. He alone is the ſearcher of hearts, without the knowledge of which an abſolute certainty cannot be attained. Keeping within our own bounds, the deceit diſcovered in the world would brangle us the leſs, as being not inconſiſtent with the judgement that we formed.

2*dly*, In our own caſe, we may have by rational evidence a judgement of certainty, without extraordinary revelation. We may in an ordinary way, if we

we really belong to God, be infallibly assured of it. The reason of the difference is plain: we see the open actions and carriage of others, but we cannot know the secret springs of them, the principles, ends, and manner of them, upon which the main stress lies: but we may know these things in ourselves. What moves ourselves so to walk, we can assuredly know; but what moves others, we cannot know that.

This is clear from the following grounds.

(1.) A true child of God may assuredly know his relative state in the favour of God. Though he cannot open the sealed book of the decrees, and read his name at first hand in the decree of election; yet by comparing the word of God in the Bible, and the work of God in his own soul; he may know himself to be one of the elect, 2 Pet. i. 10. Heb. vi. 11. to be one of those for whom Christ died, and of the family of God, Rom. viii. 16. 17.

(2.) He may discern in himself real grace, and know that he believes in Christ, as sure as he breathes, 2 Tim. i. 12. and loves him, so that he can appeal to Omniscience for the truth thereof, as Peter did, John xxi. 15. And knowing that all who believe in Christ, and love the Lord, are of God, separated from the world, and shall never be suffered to mix with them again, he may conclude so of himself with the greatest certainty.

(3.) All the saints have the Spirit of Christ, Rom. viii. 9. And it is the office of the Spirit to lead them into all truth, and particularly to shine upon his own work in the soul, 1 Cor. ii. 12.; and so to be a joint witness with their own spirits to their adoption into the family of God, Rom. viii. 16.; to be a seal, which is designed to ensure, Eph. iv. 30.; and an earnest too, which is both a part of the price, and a pledge of the whole, 2 Cor. v. 5.

(4.) The effects of faith sometimes produced by it in the saints confirm this. Such is the boldness and confidence they sometimes have with God, Eph. iii.

12.

12. *rejoicing in hope of the glory of God*, Rom. v. 2. which is sometimes *unspeakable*, 1 Pet. i 8. So that they can chearfully undergo sufferings, Heb. x. 34. All which necessarily presupposeth their knowing themselves to be of God.

(5.) *Lastly*, The examples of the saints make it plain, as Job xix. 25. 26. 27. *For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.* Psal. xxiii. *ult. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.* 2 Tim. iv. 8. *Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day: and not to me only, but unto all them also that love his appearing.* This knowledge is what has been reached, and therefore yet may be so.

II. For practical improvement of this point, I exhort you to be concerned to know, whether ye are of God, separated from the world, or not. Take that matter under serious consideration. To press you thereto, consider,

1. We are all of us naturally, and by our first birth, of the world lying in wickedness, Eph. ii. 2. 3. No question but we were once joined to the wicked world, as kindly members thereof: all the question is, Whether we be separated from them, or not? It is by a second birth that we are of God, if at all. What experience have we of that?

2. The world lying in wickedness is the society appointed to destruction, as in a state and course of enmity against God, Eph. ii. 3. Therefore all that are to be saved, are delivered and gathered out of it, Gal. i. 4. Wo to them that are left in it, for they will perish in the ruins of it. David prays, *Gather*

not my soul with the wicked. But they that are not gathered out of them in life, cannot miss to be gathered with them in death; being eternally left in the guilt and filth of their wickedness, where the worm dieth not, and the fire is not quenched.

3. Many deceive themselves in this matter, as the foolish virgins, Matth. xxv. Christ's flock is certainly a little flock, Luke xii. 32. Matth. vii. 13. 14. Yet there are but very few who do not hope to share with them: for a ruining principle obtains, That if we be not notoriously profane, it will be well with us in the end; as if the devil could dwell in none, whose name is not Legion. They that have a form of religion, build on that; and others build on the mercy of God. They consider not, how very unlikely it is, that they shall leap out of Delilah's lap into Abraham's bosom: and therefore they trouble not themselves with separating from the world lying in wickedness.

4. Death is approaching: and if it were come, there will be no separating more from the world. There are two parts of that world, the one within, the other without the line of mercy. The latter lies on the other side of death. And death separates the unregenerate from the former part indeed, but it fixes them for ever among the other part that is quite hopeless.

5. It is uncertain when death comes to us, and how, Matth. xxiv. 42. People of all ages and sizes die, and death fixes all in an unalterable state. A death-bed is not to be trusted to; for death may surprise you without getting one; and though ye get it, it may be very useless for soul-business, whether through raving, or extreme tossing. At best it is hardly the fit time of being new born, when a-dying.

6. *Lastly*, It is an excellent and useful thing to know our state in this point. For if we find that we are not of God, but of the world, we are awakened to see to it in time. If we find that we are, it is

what

what makes both a comfortable life, in the midst of troubles from the world; and a fruitful life, inflaming the heart with love, humbling the soul, and strengthening it, and fitting both to live and to die.

For your help in this inquiry, consider the following signs, marks, and characters of those that are of God, separated from the world.

Characters of those that are of God.

First, They are such as have fled from the world to Jesus Christ as a refuge, Heb. vi. 18. They have seen danger in it, in a work of conviction; and safety from it in Christ, in a work of saving illumination. Such are of God, and none other, as is manifest from that gospel-call, 2 Cor. vi. 17. 18. *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.* The secure, and strangers to Christ, are yet in the world lying in wickedness.

1. Seen danger in the world has made them flee from it. They have come out of it, as Lot out of Sodom, under conviction that destruction from the Lord was waiting it. They have heard and believed the report of the word about it, saying, as Rev. xviii. 4. *Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.* They have got an awakening that has frighted them from staying longer with them, notwithstanding of the multitude abiding at ease therein, the discerning of which makes many easy in their stay in it.

2. Seen safety in Christ has brought them to him, in a way of believing, Acts xv. 11. *But we believe that through the grace of the Lord Jesus Christ, we shall be saved.* They have seen him to be *the Christ*, in whom the fulness of happiness is lodged in opposition to the world, 1 John v. 1. They have disco-

vered in him a glory darkening all the world's glory, and so have made the exchange as of husks for bread, Matth. xiii. 45. 46.

SECONDLY, They are coming away with Christ from the world in their daily walk, answering his call, Cant. iv. 8. *Come with me from Lebanon, my spouse, with me from Lebanon.* After Israel came out of Egypt, they went not back to it, to the brick-kilns, and the flesh-pots; but they marched through the wilderness. Those that are separated from the world in regeneration, are still separating from it in progressive sanctification, labouring to keep themselves unspotted from the world. They are not of God then, who having once had something like conversion, make that stand for all, and never endeavour to be separating more and more from the world.

There are three things that make them still to be coming away from the world.

1. It grows no better in their eyes, in any of its shapes, whatever it grows worse: so they continue their separation and march, *coming up from the wilderness*, Cant. viii. 5. Some people get a fright of the world some time: and the ways of the world appear to them dangerous ways. But that fright goes off, and the way of the world looks more gay to them; and they being hardened by the deceitfulness of sin, even go back again, and settle down in the world lying in wickedness in one shape or another, that likes them be .

2. There are two contrary principles in them, an earthly one and a heavenly one, grace and corruption, Gal. v. 17. If they had only the earthly principle, they would settle still with the world, they could not come away at all. If they had only the heavenly principle, they would be quite separated from the world, and their march from it would be at an end. But having both, the one puts them in continual hazard of the unclean thing, and the other prompts them to be making away from it.

3. They

3. They have peremptorily left their old rest, and are not yet come to their new rest; therefore they must be moving. They have left the city of destruction, but they are not come yet to the city of God, the new Jerusalem, Heb. iv. 9. 11. They are come out of Egypt, but they are not yet come to Canaan; but they are on their wilderness-march, minded to hold on, while apostates are for returning to Egypt again.

THIRDLY, They are nonconformists to the world, Rom. xii. 2. They do not conform themselves to the course of the world, Eph. ii. 2. Hence they are indeed the world's wonder, and at length the object of their reproach and spite, 1 Pet. iv 4. *Wherein they think it strange that you run not with them to the same excess of riot, speaking evil of you.* They dare not do what the world makes no bones of: they hate the courses that the world is fond of; and take pleasure in those things that are tasteless and sapless to the world. Being of God, it must be so; for,

1. They are of another country than the world, being heavenly men, born from above. They are pilgrims and strangers here: how then can they miss not to be conformed to the natives? Indeed if they were to settle among them, and to be naturalized, forgetting the heavenly country, they would fall in with their ways and courses, as apostates do. But they are only travelling through the world, and therefore it is not strange they quite differ in their language, habit, and manners, from the natives of this world

2. They are of another nature than the men of the world, *being partakers of the divine nature*, 2 Pet. i. 4. Some men differ in their natural constitutions so, that what is one man's meat is another's poison. But the new nature in the regenerate differs farther from the old corrupt nature in the world. Grace gives the hearts of men a new set, hangs a new bias on them; so that they dearly love what themselves before hated, and hate what before they loved. The

new nature and the old course are inconsistent. One must quit the latter, or all pretence to the former.

This nonconformity lies not only in not doing what the world does, but in doing another way than the world does in that which they both do. So in those things which they both do, there is still a nonconformity to the world, which is seen in these three things.

1. In natural actions, as eating and drinking, *&c.* They that are of God must do these as well as they that are of the world: yet the former do not conform to the latter in the way of doing them. The way of the world in these things is merely selfish and carnal, to gratify a lust or appetite, without any eye to God in them, to his command, his glory, or to the fitting of them to serve God in their station, Zech. vii. 6. *When ye did eat, and when ye did drink, did ye not eat for yourselves, and drink for yourselves?* Matth. xxiv. 38. Hence conscience has with them nothing to do in the getting, or in the using of these things.

But they that are of God will take their religion to their bed and to their board, and regulate themselves therein according to the dictates, not of carnality, but conscience, 1 Cor. x. 31. The satisfying the necessities of the body, will not be to them the ends of their living, but the means of living, their end being to live to God: and therefore these things will be cut and carved as they may best contribute to that end, 1 Thess. iv. 4. 5.

2. In civil actions, as working, bargaining, guiding a family, serving, *&c.* The way of the world in these things, is to have no respect to the command or honour of God in them, to shuffle out the directions in their Bible from them, as a thing having no concern in these matters, Luke xvii. 28.; to have no single eye to seek the good of those they have to do with, but to please themselves; or at best to be men-

pleasers,

pleasers, not God-pleasers in these things; to count exact truth and uprightness needless nicety.

But those that are of God dare not, will not, nay abhor to conform themselves to that way of the world. They will carry their religion into their callings, worldly business, and relations, 1 Cor. vii. 23. 24. They will look on God as the principal, whoever is the less principal party they have to do with, Prov. iii. 6. The end of regeneration is the restoring of sinners to conformity unto the rule of righteousness, whereof the sum is love to God and our neighbour, shewing itself in sincere endeavours to honour God, and to be beneficial to mankind, 1 John iii. 10. *In this the children of God are manifest, and the children of the devil: whosoever doth not righteousness, is not of God, neither he that loveth not his brother.*

3. In religious actions. It is not bare praying, hearing, *&c.* that will distinguish one from the world lying in wickedness; for all that religion is found among them too. But they have a way of their own in it, holding with the form, but denying the power, 2 Tim iii 5. contenting themselves with bodily exercise, while strangers to the spirituality of duties, Matth. xv. 8. seeking themselves in them, not God, Matth. vi. 2. making a shelter of them wherein to sin more at ease, Prov. vii. 14. 15.; and putting them in Christ's room, by confidence in them, Rom. x. 3.

But those that are of God conform not to that way of religion. For to the regenerate it is not a piece of art, but of new nature; religion is a thing that their new nature leads them to. And what is natural people will still aim at the perfection of, and so they will study the power of godliness. And being of God, they will natively seek the enjoyment of God, as the infant seeks to suck the breasts of the mother that bare it: and they will seek the destruction of sin by their religion, as being a contrary principle thereto: and it will natively carry them out of themselves to Christ for all, since he is the life of the

the new creature. See their character, Phil. iii. 3. *We are the circumciſion, which worſhip God in the ſpirit, and rejoice in Chriſt Jeſus, and have no confidence in the fleſh.*

FOURTHLY, They are in a ſtate of oppoſition to the world lying in wickedneſs. This is plain from Gen. iii. 15. *And I will put enmity between thee and the woman, and between thy ſeed and her ſeed.* James iv. 4. The two parties are like the company of two armies engaged againſt one another. When by regenerating grace one comes out from among them, he is not only ſeparated from them, but ſet up in oppoſition to them. This ſays negatively,

1. Thoſe that are of God are not the friends of the world, taking part with them againſt thoſe that are of God. There are ſome not without pretences to religion, but as to matters of practice they are ſtill upon the looſe ſide; they will plead for Baal, and give ſquint ſtrokes at tender holy walking. They will declaim againſt hypocriſy, being tongue-tacked againſt profaneneſs; they have a vail to throw over the groſs abominations of the licentious, but they will rip up the infirmities of the weak; they have a tongue ſoft as wool for the credit of the ſcandalous and profane, but piercing like a ſword unto the ſerious. Let theſe read the ſentence of the Spirit of God, excommunicating them out of the communion of ſaints, James iv. 4. *Ye adulterers, and adultereſſes, know ye not that the friendſhip of the world is enmity with God? whoſoever therefore will be a friend of the world, is the enemy of God.*

2. They are not neuters in the quarrel with the world lying in wickedneſs. There are ſome who think that they do very well, if they do nothing againſt the cauſe of religion; but to act againſt the cauſe of wickedneſs in the world, is none of their buſineſs, it belongs not to them, not conſidering what Solomon ſays, Prov. xxviii. 4. *They that forſake the law, praiſe the wicked: but ſuch as keep the law, contend with them.*

them. They think to keep peace with God, and with the world lying in wickedneſs too; but they are miſtaken, it will not do. Whoever they be that are not content to lift themſelves under Chriſt's banner, to oppoſe and act againſt the world lying in wickedneſs, Chriſt denounces them enemies to him, Matth. xii. 30. *He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth abroad.*

How can it be but that thoſe who are of God are in a ſtate of oppoſition to the world lying in wickedneſs?

(1.) The object of their love is the object of the world's hatred, which cannot miſs to produce this. God in Chriſt is the principal object of the love of the regenerate, and him the world hates, John xv. 18. and they ſhew it in their hatred of his image, in his ordinances, his people, and eſpecially in his law, becauſe there it is moſt lively expreſſed. And can any thing be more natural, than for a ſon to be in a ſtate of oppoſition to his Father's haters and enemies? Pſal. cxxxix. 21. namely, to oppoſe them in their oppoſition, that is, their ſin, not their perſons.

(2.) They are under oppoſite heads, betwixt whom there is an irreconcileable war, Chriſt and the devil, Michael and the dragon. This war was proclaimed in paradiſe, Gen. iii. 15. and will never end, but in the deſtruction of the one party. No body can be neuters in ſuch a caſe, but do make oppoſition. The arms of the parties are indeed very different. The world act againſt thoſe that are of God, by perſecutions, reproaches, mockings, contempt and hatred of their perſons, looſeneſs of life, trampling on the laws and honour of God: the regenerate act againſt the world lying in wickedneſs, by hatred of their ways, loving their perſons, teſtifying againſt them, endeavouring to reclaim them, rowing againſt the ſtream in a tender walk, mourning and praying for them. They that are not ſo engaged againſt the world, are not of God.

(3.) The

(3.) The interest of the two societies is downright opposite; so opposite that the one cannot be advanced but on the ruin of the other. The spreading of holiness is the interest that the one is pursuing, the promoting of sin is the interest pursued by the other: these are as opposite as light and darkness. And it is as sure that every man and woman is acting in this life to the promoting of one of these two in the world, as that every person and thing will act agreeable to its own nature, Micah iv. 5. *For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever and ever.* And therefore those that are of God are in a state of opposition to the world lying in wickedness.

FIFTHLY, There is a bond of brotherly love whereby they are knit together among themselves, as children of one family. By this one may know himself to belong to the family of God, 1 John iii. 14. *We know that we have passed from death unto life, because we love the brethren:* and by it as a badge onlookers may know they belong to it, John xiii. 35. *By this shall all men know that ye are my disciples, if ye have love one to another.* So that it is a sign that casts its light both inward and outward. The certainty hereof appears from several considerations.

1. They all love God their common Father, love his image, prefling to be like him as their main aim. Hence, since all the regenerate do bear God's image as begotten of him, they must love them also, 1 John v. 1. *Every one that loveth him that begat, loveth him also that is begotten of him.* The love of God natively draws after it the Christian love of those that are of God.

2. They have forsaken the world for the society of the saints: and as the married woman forsakes her father's house, and joins herself into the house of her husband, thenceforth to look upon the interest thereof as her interest; so in the spiritual marriage with Christ and regeneration, the soul comes home to the

society

society of the saints for good and all, in opposition to the world, cordially falling in with the call given, Psal. xlv. 10. *Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house.*

3. The natural enmity against the seed of the woman that is inseparable from the seed of the serpent, evinceth this, Gen. iii. 15. In every unregenerate man there is a natural enmity against a holy God, his holy Christ, and his holy seed: their natures being as contrary as fire and water, that it is impossible ever they should be, as such, lovely in one another's eyes. And in regeneration the serpentine nature is changed, the enmity removed, and consequently this love to the saints is fixed in its room, as a necessary consequent of the new nature.

4. As God is love, and the devil is a mass of hatred and malice against God and man, so the two parties partake of their natures respectively. God bears a common love to his creatures, so as to do them good, and a special love to the saints: and those that are of God, accordingly have implanted in them a principle of love of good-will and beneficence to mankind, Luke vi. 35. but a special love of delight in the saints, Psal. xvi. 3. Gal. vi. 10. Satan bears a hatred against men, especially holy men; but most of all he hates God: so his seed hate one another, Tit. iii. 3. and more keenly hate the heavenly seed, and that, because of their hatred wherewith most of all they are irreconcileable to God, John xv. 18.

Object. Where are there greater heats and oppositions, than among the different parties in the church? where then is the brotherly love by which all are pretended to be knit? *Answ.* There is a difference betwixt the visible church, and those that are of God. In the visible church are many who are still of the world lying in wickedness, and they bring with them into the church, their natural enmity, hatred, and unchristian spirit, and exercise it in the things of God,

God, to the marring of the purity, beauty, and peace of it. But this hellish fire belongs to the spirit of the world, and the blame of kindling it lies at the door of the world. And if the church, though imperfect, were freely separated from the world lying in wickedness, it would be a lovely and loving society far beyond what it is. I own that these things also are incident to those that are of God, as in the contention between Paul and Barnabas, Acts xv. 39. and the reason is, the remains of the spirit of the world in them not yet purged away: but the cause of the quarrel is not what they conceive to be likeness, but unlikeness to God; and notwithstanding all their jarrings, they will still love them as they appear to have the image of God on them; for whatever they differ in, they agree in that. Wherefore we may lay down these conclusions.

1. They that are of God love the society of the regenerate considered as a holy society, separated from the world lying in wickedness, Heb. xii. 22. The picture of that society drawn in the Bible, is beautiful in their eyes, more alluring to them than the richest, most powerful, and most gay and splendid society in the world: and therefore they desire more to be of it, than of any other whatsoever. The grace in it glisters more in their eyes than gold in the world; and so it is not with others, 1 John ii. 15. Cant. i. 7.

2. They love particular saints of their acquaintance for what likeness to God appears in them, 2 John 1. 2. There are many things about the children of God, that may move love to them in a child of the devil, their relation, usefulness, and agreeableness in several things to them: but their spiritual beauty in conformity to the holy Jesus, is a motive and ground of love to them, not in the unregenerate, but in the regenerate partakers of the same divine nature. Upon that score the serpentine enmity rises in the one, and love in the other.

3. They

3. They love all the saints without exception, so far as they can take them up to be so, Eph. i. 15. They will never confine their love to a party, to whom God has not confined his grace, nor to such as are attended with worldly advantages, despising the rest on whom the world particularly frowns, Psal. cxix. 63. If they should do so, they would evidence that it is not God they love in them, but themselves; that it is not the advantages they have as the darlings of heaven, but of the world. But whatever defects are about them, the appearance of God's grace in them will supply them all, to the rendering them lovely in the eyes of those that are of God, though not to others, whereby they are tried and cast.

4. The more gracious and holy any are, the more will they be loved of them. For the more of the cause there is in any, the more there must be of the effect. And hence it is, that the most tender and holy Christians are at once the objects of the greatest love of the regenerate, and the world's greatest hatred. Many can endure holiness while it remains dim and obscure in men, that spit venom against it, where it shines clear: so formal hypocrites are like the owl that can come abroad in the twilight, but cannot endure the light of the sun: an eminent instance were the Pharisees to Christ.

5. *Lastly*, The more any have of the world's hatred for their opposition to it, they will love them the more. As fire burns keenest in the sharpest frost, so it has always been observed, that the love of the godly to one another was strongest, when the world's hatred of them was most keen. So dangerous it is to be found joining the torrent of the world against serious godly ones.

SIXTHLY, Their hearts are kindly disposed towards the holy law. As the old corrupt nature reigning in the unregenerate fills them with enmity against it, Rom. viii. 7. so the new nature in them kindly plies and bends towards it, Psal. cxix. 97. The reason is, the image of God expressed in th

law is begun to be drawn on their souls, so that their new nature and the holy law point both one way, Heb. viii. 10. It is true, there is a resistance and aversion of the unrenewed part; but that is not total, and there is a gracious principle that condemns it, Rom. vii. 22. 23. Hence,

1. They willingly take on the yoke of obedience, and go under it, because it is agreeable to their new nature, 1 John v. 3. *For this is the love of God, that we keep his commandments: and his commandments are not grievous.* Christ's yoke is a galling yoke to the necks of the men of the world, because there is no suitableness of their nature to it: they spurn it, their hearts rise against it; fain would they be quit of it, that they might take their swing according to their lust. But it is not so to those that are of God, Matth. xi. 29. 30. Fain would they be rid of their lusts, but not of the law, Rom. vii. 24.

2. They are universal in their obedience to their knowledge, Psal. cxix. 6. *Then shall I not be ashamed, when I have respect unto all thy commandments.* Where there is an artificial bending towards the law, upon a particular design, there is a picking and choosing of the parts thereof most agreeable to one's circumstances: hence some fall in with duty to God, but make no conscience of their duty to men; others fall in with personal duty, but make no conscience of relative duties; they comply with duties of commanding, but make no conscience of duties of subjection: for the one they can digest, but not the other. But where the bent is new-natural, there will be a falling in with the whole, since the whole is agreeable to the new nature, and is of a piece, and laid on by the same authority, James ii. 10. 11.

Lastly, They overcome the world, 1 John v. 4. *Whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world, even our faith.* Having separated from the world, it will pursue them, as the Egyptians did Israel, and it will have

have a war with them, encountering them with its smiles and frowns: but whatever way it attacks them, they overcome; though they may lose in particular battles, yet still they are the overcomers in the main, by faith. And,

1. They overcome its smiles, holding fast by their God, religion, and duty, in the face of a smiling world, Job i. 1.—5. Many a man that sometimes seemed to be separated from the world, is brought by the warm sun of worldly prosperity to drop off his garments of religion and a tender walk, and plunge himself into the way of the world lying in wickedness. And there is no question but worldly prosperity is given to men for their trial, as well as adversity: and many come foul off in it, Prov. i. 32. But those who are once truly separate will overcome.

2. They overcome its frowns, holding fast by their God, religion, and duty, as sweet, though the world turn never so sour, Hab. iii. 17. 18. *Although the fig-tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation.* The sour world gets the day of many, by sucking the sap out of religion to them, rendering the word of promise and spiritual comforts tasteless to them: so that though when the world gave them comfort, they had some comfort in religion too; yet when the world's comforts are dried up, the comforts of religion are gone too, Exod. vi. 9. That says the world was the main pillar on which their comfort stood. But though the world may prevail to brangle thus them that are of God, yet they will not be quite overcome, but will be overcomers in the case; shewing that they are in hope of something better than what they have lost, that there is something for which they can part with all to obtain it, and that there is a fountain running while the world's cisterns are dry.

I proceed now to consider the last doctrine, namely,

Doct. III. *The whole unregenerate world lieth in wickedness.*

In handling this subject, we shall,

I. Shew why the society of the unregenerate is called *the world.*

II. Offer some description of the unregenerate world.

III. Make improvement.

I. I am to shew why the society of the unregenerate is called *the world.* It is plain here, that though the regenerate really are in this world, as well as the unregenerate; yet the unregenerate are by the Spirit of God called *the world,* in contradistinction to the regenerate, as if they possessed the earth alone, and no other were mixed with them in it. The reasons are,

1. They are the main body of the world; and so few of the other sort are mixed with them, that they alter not the denomination, John i. 10 *He was in the world, and the world was made by him, and the world knew him not.* The regenerate are but here one and there one, but the unregenerate appear in multitudes: the former are but as gleanings, the latter as the harvest. What safety can men propose then in the way of the multitude, the course of the world?

The scripture is plain in this, Matth. vii. 13. 14. *Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.* Luke xiii. 24. *Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.* Christ's flock is a very little flock, in comparison of the devil's herd, Luke xii. 32. And it is alas! demon-

strable

ſtrable beyond contradiction. Dividing the world into thirty parts, nineteen of them are poſſeſſed by Pagan idolaters, who know not the true God, ſix by Jews, Turks, and Saracens: ſo five only remain which profeſs Chriſtianity. Thus Chriſtians by profeſſion are but five to twenty five. Of theſe five two are reckoned to be of the Greek church, much ſunk in ignorance, and the other three idolatrous Papiſts, and Proteſtants. And among Proteſtants, how many are openly profane, or groſsly ignorant, having no tolerable ſhew of piety? how many are mere formaliſts, ſtrangers to the work of grace, and exerciſe to godlineſs?

2. They are the natives, others are but ſtrangers among them, and ſuch are not counted in a general denomination of a ſociety. They are in the ſcripture-ſtyle, *the inhabitants of the world*, If. xxvi. 18. *of the earth and ſea*, Rev. xii. 12. as being the natives of it, having their birth and breeding only of the world. The regenerate are ſojourners among them, pilgrims and ſtrangers among them, Heb. xi. 13.

3. Their ſpirit, temper, and diſpoſition, chief aims and deſigns, are all worldly, there is nothing heavenly in them, Pſal. xvii. 14. Their ſouls indeed are of heavenly original; but they are ſunk, like a pearl in a mire, in the profits, pleaſures, vanities, and cares of the world. Hence they are called *fleſh*, as if they had no ſpirit in them, John iii. 6. and are ſaid to be *in the fleſh*, Rom. viii. 8. For they can reliſh nothing but what is fleſhly or worldly; their views are confined within the compaſs of the preſent world: on theſe things they value themſelves: and in effect their ſouls have reſigned themſelves ſlaves to their bodies, and their conſcience to their ſenſes; being in effect in their bodies as ſalt only to keep them from rotting.

4. They are the lower part of the rational kind, the dreggy part of the creation. Therefore, whereas the church is called *heaven*, and the regenerate ſons

of God, *heavenly men;* they are called *the earth, children of men, earthy men,* Gen. xi. 1. & vi. 2. 1 Cor. xv. 48. For as when the Spirit moved, and the divine word paſſed upon the ſhapeleſs maſs at the beginning, the finer parts went upward or off from the dreggy groſs part, which remaining loweſt was called *earth:* ſo the word and Spirit paſſing on the maſs of mankind, that part thereof which is thereby regenerate gets a new nature, aſcendeth in their deſigns and aims, and at length become equal with the angels, Luke xx. 36.: and the unregenerate part that is left below, being earthly, ſenſual, deviliſh; for the time are like the beaſts, following their fleſhly appetite, as dogs and ſwine the groſſeſt of them; and in end are thruſt down into the place of devils.

5. *Laſtly,* Becauſe all in the world without exception are originally of their kind, unregenerate, John iii. 6. Even the elect themſelves are once unregenerate; they who are now of God, were ſometime of the unregenerate world, Tit. iii. 3. So that irregeneracy is the ſtate of all the world originally, in which ſtate all lie in wickedneſs, Pſal. xiv. 3. Only thoſe that are of God, have heard Heaven's voice, as ſaying, *Come up hither,* and ſo have been ſeparated from the world. But the ſociety they came from, is ſtill *the world lying in wickedneſs.*

A Deſcription of the unregenerate World.

II. The ſecond head propoſed was, to offer ſome deſcription of the unregenerate world. We have ſeen ſome of the characters of thoſe that are of God, I ſhall now lay before you a view of the world lying in wickedneſs. That world is (as it were two hemiſpheres) twofold.

1. The lower world lying in wickedneſs. That is the region of death, eternal death; the lake of fire; the pit, the abyſs of hell. The inhabitants thereof are the devils, and the ſouls of the damned, who have

have lived and died in their unregenerate state, and will continue for ever in it.

2. The upper world lying in wickedness. That is the land of the living, this present evil world, made up of all those who are living in their unregenerate state, the black state of nature, strangers to Christ and the power of godliness. It is the upper unregenerate world we are to speak of, not the lower, when we have observed that they are but one world in different circumstances.

1*st*, The lower and upper unregenerate world are indeed one world, one kingdom of Satan, one family of his. As it is but one family of saints that is in heaven and earth, Eph. iii. 15.; so it is but one family of sinners that is in hell and on earth. Therefore those here are declared children of hell, as well as those that are there, Matth. xxiii. 15. of the devil, John viii. 44. So men dying unregenerate go to their own place, Acts i. 25.; and though they change their place, they change not their society, being gathered with those in death, in society with whom they lived.

2*dly*, But only they are in different circumstances.

(1.) The state of the one is alterable, as of those who are upon a trial; of the other unalterable, as those on whom a definitive sentence is passed; this is held forth in the case of the rich man and his five brethren, Luke xvi. 25.—28. Those of them here are upon their way in their travel, and may change their route, and go heavenward; the other are at their journey's end, and can move no more from their place.

(2.) So the case of the one is not without hope, but that of the other absolutely hopeless. They are both prisoners; but the one are *prisoners of hope*, Zech. ix. 12.; but the earth with her bars is about the other for ever. There is a gulf fixed between heaven and them, impassable. Here they are in darkness indeed, but it is not outer darkness, as in the

the case of the damned. Here the voice of the turtle is heard, but there nothing but yelling.

(3.) and *lastly*, Here they lie in wickedness with some ease and pleasure; there they lie in it with none at all. Their pleasurable sins are there at an end, Rev. xviii. 14. Nothing of them remains with them, but the guilt of them, and cutting remorse for them: the sweet of their cup is drunk out, and nothing remains but the bitter dregs. One encourages another here, and men please themselves with the multitude's going their way: but there the throng is far greater; for whereas there are some constantly dropping off here, the wicked of all generations are there, and none return; yet the more the worse, Luke xvi. 28.

But now as to the upper unregenerate world, we shall *first* consider the *parts*, and *then* the *state* thereof.

I. *The Parts of the unregenerate World.*

We may take them up in these three.

First, The *religious* part of it, that is as the heavens in that world. Wonder not that we speak of the religious part of the world lying in wickedness; for there is some religion, but of the wrong stamp, in that world, and one part of it is exalted above another, as the heaven above the earth, Matth. xi. 23. This makes them appear like the regenerate in the outward man, having a form of godliness, and imitating the saints in their outward actions and behaviour, 2 Tim. iii. 5.: being formalists, hypocrites, tares among the wheat, but still strangers to a work of grace; and so much the farther that they have a shew of it, Matth. xxi. 31. Two things bring religion into the world lying in wickedness, where there is no regeneration.

1. A natural conscience, which dictates that there is a God, a difference betwixt good and evil, rewards and punishments after this life, Rom. ii. 15. Though

Though this is wreſtled down in ſome of that world, that it has very little power with them: yet with others that are no more regenerate than they, it is improved, by the light of the goſpel in the word, by good education, conſideration, and thought: ſo that they prove morally ſerious, regular in their lives, embracing the external parts of religion, though unregenerate.

2. Intereſt, which ſways the men of the world to it ſeveral ways. In ſome times and places religion is faſhionable, gains men credit and reputation: ſo they embrace it for their credit, as the Phariſees did, Matth. vi. 2. In ſome caſes worldly advantages and profits attend it, and that bait draws many worldly men to it, as it did the multitude to Chriſt for the loaves, John vi. 26. 27. And then its declared eternal advantages follow it, ſalvation from the wrath of God, and heaven's happineſs: and a carnal ſight of theſe things draws many, who are merely ſelfiſh in their purſuit, as was the caſe of that multitude, who ſaid, ver. 34. *Lord, evermore give us this bread.*

Secondly, The *moral* part of it, who are like the air in that world, not riſing ſo high as the former, nor ſunk ſo low as the other in immorality and profaneneſs. Theſe are they who keep off from religion and the profeſſion of it, and from groſs profanity too. They are civil and neighbourly men; juſt, honeſt, and upright in their dealings between man and man; and deſpiſe religion from the fraud and deceit of ſome whom they ſee profeſs it, Matth. xviii. 7. Some ſuch there have been among Heathens, and ſome among Chriſtians. Two things, beſides natural conſcience and intereſt, bring in morality into the world lying in wickedneſs.

1. Civil ſociety, by which means men may live at peace in the world, and be protected from injuries: for this cauſe men combine together in ſocieties, appoint government, governors, and laws over themſelves, which muſt eſtabliſh morality, without which

which society cannot consist. And for this cause government is a great mercy, external order being kept among men by that means. Without it there would be no living in the world, but the weak would be swallowed up, and all filled with violence, rapine, and outrage.

2. Natural modesty and temper, in respect of which there is a great difference among even worldly men. Whatever internal or external cast it be owing to, it is evident, there is a certain simplicity, candour, integrity, and benevolence in some, whereby they differ from others that have a cast of spirit to fraud, disingenuousness, pride, imperiousness, and violence. And yet the former are of the world, as well as the latter; and so *in the gall of bitterness, and in the bond of iniquity.*

Thirdly, and *lastly*, The *immoral* part of it. These are the earth and sea in that world, the grossest part of it all, whose conversation is neither bounded with religion nor morality, but is just vile, irreligious, and immoral as occasion serves. This is the far greatest part of that world, and in it abound gross abominations, which bring God's wrath on lands and churches. The abominations therein appearing are innumerable. See 1 Cor. vi. 9. 10. Gal. v. 19. 20. 21. Tit. iii. 3. Two things concur to fill the world with immorality.

1. The corruption of human nature, the natural bent of which lies to all enormities. This was the spring of the flood of wickedness, and of water, that overflowed the old world, Gen. vi. 5. The heart of man is a depth of wickedness, that casts it forth as a fountain doth its waters: and when it gets leave to run freely without restraint, it sends forth plentifully, Mark vii. 21. 22. *For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.*

2. Occasions of sin and temptations thereto, which offer themselves thick in this evil world, because the multitude

multitude is of that ſort, Matth. xviii. 7. Snares are ſtrawed every where, and every temptation going in the world has a luſt in the heart akin to it, that tend ſo natively to unite, that it is hard to keep them at meeting from cloſeſt embraces.

And there are two ſorts that are moſt expoſed to temptations, the rich and the poor, which makes them generally ſpeaking to be of the immoral part of the world, though there want not ſome of both ſorts that are not ſo. This Agur obſerved long ago, Prov. xxx. 8. 9. *Remove far from me*, ſays he, *vanity and lies; give me neither poverty, nor riches, feed me with food convenient for me: leſt I be full, and deny thee, and ſay, Who is the Lord? or leſt I be poor, and ſteal, and take the name of my God in vain.*

1*ſt*, The wealth of the rich makes immorality abound among them. It ſwells the heart in pride, and fills them with admiration of themſelves: it miniſters much fewel to their luſts, and affords them occaſions of fulfilling them. The natural vanity of the heart and mind has a broad field to rove about in, ſo that they are apt to forget themſelves, and think their circumſtances give them an allowance to make themſelves vile, and that the laws of God and man are not made but for to hold the poorer ſort, Prov. xxx. 9. Hence our Lord ſays, Matth. xix. 23. 24. *Verily I ſay unto you, that a rich man ſhall hardly enter into the kingdom of heaven. And again I ſay unto you, It is eaſier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.* And ſays the apoſtle, 1 Cor. i. 26. *Ye ſee your calling, brethren, how that not many wiſe men after the fleſh, not many mighty, not many noble are called.* They are to be pitied for their ſnares and temptations.

2*dly*, The poor, thoſe who are in extreme poverty. Among them alſo immorality remarkably abounds. Their condition deprives them of many advantages others have. They are generally neglected in their education,

all

all the care being to get to put in their mouths. They have rarely the advantage of good company. Their pinching circumstances embitter their spirits, that they relish not the things of God, and afford many snares and temptations to dishonesty, lying, falsehood, and all manner of wickedness, whereby they may think to better their outward circumstances. And when they turn idle, and vague up and down, their case readily turns most hopeless, Prov. xxx. 9. forecited. Jer. v. 4. *Therefore I said, Surely these are poor, they are foolish: for they know not the way of the Lord, nor the judgement of their God.*

Hence may be seen the reason why the greatest regularity of life is found among those of the middle sort, though some of them are immoral too. They want the snares and temptations of the rich on the one hand, and of the poor on the other. They have neither the full idleness of the one, nor the poverty and idleness of the other.

If we compare the immoral part of the world lying in wickedness with the other two, though it is true they are all of the same world, and will perish if they be not separated from it; yet the religious and moral have the advantage of the immoral.

1. In this life, in many respects. They walk more agreeably to the dignity of human nature, than the immoral, who are more akin to the brutes, being led by their brutal passions and affections even as they. They are more useful and beneficial to mankind; whereas the immoral are the pests of human society, working mischief to one or other. They have more inward quiet, and are not put on the rack that immorality brings men on, to compass their mischievous designs, to cover their deeds, and defend them. And so they have more outward safety, their regular lives being a fence to them, both from danger without and within.

2. In the life to come. Though the world, the unregenerate world's religion and morality will not bring

bring them to heaven, yet it will make them a softer hell than the immoral shall have, Rev. xx. 12. 13. And no man can doubt but works of morality are not so ill as works of immorality: unsanctified soberness is not so bad as revelling and open profaneness. It is true hypocrites shall have a hot part in hell; but can one imagine that their throwing off the mask, and giving themselves the swing, will make an easier part? No; Rev. xxi. 8. *The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.* No doubt the more light men sin against, their condemnation will be the more aggravated: but certainly it will be sorer for immoral Pagans than moral ones, for immoral Christians than moral ones, where the worm never dieth, and the fire is not quenched. Conscience will have less guilt, and not so deep, to charge on the one as on the other.

II. *The State of the unregenerate World.*

Having seen the parts of that world, we are next to view the state of these parts: and that is, the whole world lieth in wickedness, the moral as well as immoral part, and the religious as well as the other. It is the common state of the whole unregenerate world: whatever differences are among them, they all agree in this, they are lying in wickedness. In speaking to this, I shall,

1. Confirm and evince the truth of it in the general.

2. Explain this state of the unregenerate world, their lying in wickedness.

FIRST, I am to confirm and evince the truth of the doctrine in the general.

First, Satan is the god of the whole unregenerate

world: how can it miſs then to be wholly lying in wickedneſs? 2 Cor. iv. 4. It is the honour and advantage of the regenerate, that God is their God, Heb. viii. 10.; but the unregenerate world is apoſtate from God, and have taken Satan in his room, giving him the homage they owe to God. Now Satan is the god of the unregenerate world lying in wickedneſs,

1. In reſpect of his god-like power over them; which we may take up in theſe particulars.

(1.) The ſovereignty of it. The unregenerate world is Satan's dominion, whereof he is prince, John xii. 31. & xiv. 30. Though he is under check and control of heaven, and the moſt fearful vengeance is abiding him from the Lord, yet he is a ſovereign prince among them, ruling more abſolutely than any prince in this world doth his ſubjects, 2 Tim. ii. 26. None of them all have their ſubjects ſo much at their beck, as he has the men of the world.

(2.) The rivalſhip of it, being ſet up and managed juſt to confront the kingdom of God among men. Though Satan is the moſt miſerable thing of the whole creation, yet, by a peculiar pride and ſpite againſt God, he ſets up directly and immediately againſt God and his Son Jeſus Chriſt, whoſe kingdom the regenerate are. And his rival kingdom is the unregenerate world. Between theſe is the laſting enmity, Gen. iii. 15. and theſe are the oppoſite kingdoms that can never mix, Pſal. xii. 7. and the deſign of the goſpel is to pull down Satan's kingdom, Acts xxvi. 18. Col. i. 13.

(3.) The extent of it, reaching over the whole world, from one end of the earth to the other. All the power that ever the Chaldean, Perſian, Grecian, and Roman monarchs had, never reached but over a part of the world: but the power of the devil reaches over all countries where-ever the unregenerate of men are.

(4.) The nature of it. He receives external worſhip from many in the world, having many whole nations

nations at his devotion. But from the whole unregenerate world he receives the subjection, homage, and obedience of the inner man: and that is peculiarly due to God: Eph. ii. 2. *Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.* Men of greatest eminency over others can only pretend to rule their outward man; the soul, the inner man, must be left to God: and that Satan usurps in the unregenerate world. He entered into Judas moving him to betray Christ, filled the hearts of Ananias and Sapphira to lie to the Holy Ghost, *&c.*

2. In respect of his prime origination of their corruption. As from God men have their nature, whereby they are men, and their new nature whereby they are regenerate men; so from the devil men have all the corruption and sin of their nature, whereby they are unregenerate men: wherefore as men owe themselves to God, as men and Christians; so they are owing to the devil, as they are unregenerate men lying in wickedness. See John xiv. 30. He hath of his own in them. Hence,

(1.) The devil is the common father of the unregenerate world as such. It is owing to him as the procreating cause thereof. It was the spawn of the old serpent conveyed by the first sin into human nature, that corrupted all mankind. Hence men are said to be *of him*, 1 John iii. 12. and *of him* as a child is of a father, John viii. 44. So the world lying in wickedness is called our father's house or family, Psal. xlv. 10. And not only are notoriously wicked persons, but all the unregenerate called *children of the devil*, 1 John iii. 10. as bearing his image, John viii. 44. *Ye are of your father the devil, and the lusts of your father ye will do.*

(2.) Their continuation in that their state, they have from him also. God preserves by his providence all that his own hands made, and the divine preser-

vation is in effect a continued creation. But since the corruption of the world is originally from the devil, not from God; the maintenance of it comes the same way. So Satan upholds that world by his power, and he is incessant in his working for that end.

This gives a very dismal view of the unregenerate world: it is not God's world, but the devil's world, deriving its original from him, and over which he has the power of a god. Whence we must see, that it is surely,

[1.] The mire of sin, in which the miserable inhabitants must be continually wallowing: for nothing doth so much please the god of that world. He is an enemy to all good, and as far as his power reaches, no good can have place. The dust is his meat, and so a life of sin is a wallowing in the mire.

[2.] The region of death and destruction, which God will certainly destroy, if once he had his own out of it. For Christ came to destroy the works of the devil.

Secondly, Spiritual darkness, thick darkness, is over the whole of that world, Eph. v. 8. how can any thing but works of darkness be found in it? The Egyptian darkness was an emblem of this, they had a thick darkness, only in Goshen there was light: so the Egyptians rose not from their place to do business, Exod. x. 22. 23. Consider,

1. The sun went down on all mankind in Adam's transgressing the covenant: the light of God's countenance was then withdrawn, and so there was a terrible eclipse, witness Adam's hiding himself from the presence of God, and all men naturally following his footsteps in that.

2. The unregenerate world remains as Adam left them, the Sun of righteousness Jesus Christ is not yet arisen to them, Mal. iv. 2. 3. Though he has spread abroad his light in the world, it is not yet come into their hearts. They know him not, they have

have not yet received the saving illumination of his Spirit.

Their state in point of darkness concludes them under sin, far from all good.

(1.) They are in darkness, Acts xxvi. 18. Every unregenerate man sits in darkness, Matth. iv. 16. He is like a captive or prisoner in a dark dungeon, where no light comes. The smoke of the opened pit that was let into the world by sin, makes thick darkness there, and that is round about every man till converting grace scatter it.

(2.) They are under the power of darkness, Col. i. 13. They are not like those that are in the dark, but can come out when they please into the light: but they are under the power of it, as in chains of darkness. No human art can remove the darkness of a natural state, nay it retains its power over them in the midst of gospel-light. God alone can dispel it, 2 Cor. iv. 6

(3.) The powers of hell rule in that darkness, Eph. vi. 12. When the night comes on, the wild beasts come out of their dens, and range abroad: and so the dark world is Satan's walk, where he goes about like a roaring lion. Hence it comes to pass, that if any light begin to peep in, Satan presently stops it, 2 Cor. iv. 3. 4. Thus convictions are stifled, and resolves of reformation fly up as dust.

(4.) It is a darkness of blindness; they really have not eyes to see with, Deut. xxix. 4. A child of God may be in the dark at a time, but then he will come forth at length into the light, and will see: but every unregenerate man is spiritually blind, Rev. iii. 17. the darkness has blinded him, 1 John ii. 11. He wants a faculty of discerning spiritual things in their true natures, 1 Cor. ii. 14. Their understanding is darkened.

(5.) The light in the unregenerate world is darkness, Matth. vi. 23. That is, it is a false light which quite misrepresents things, so that they call good

evil, and evil good. Hence to them the vanities of a present world are substantial, and the treasure hid in the field of the gospel is but a trifle. And because they think they see, their case is the more hopeless, as Christ said to the Pharisees, John ix. 41. *If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.*

(6.) *Lastly*, There is a continual night in the unregenerate world, 1 Thess. v. 5. There is an eternal day in heaven, no night there; with the regenerate the day is broken; but with the unregenerate the black and dark night still remains, Is. viii. 20. From all which it appears, that they lie in sin, as prisoners in a dungeon; and that an unconverted state is the suburbs of hell, where there is outer darkness.

Thirdly, They are all lying under the curse, Gal. iii. 10. For not being in Christ, they are under the law as a covenant of works, Rom. iii. 19. It is the regenerate only that are delivered from it, Rom. viii. 1. *There is no condemnation to them which are in Christ Jesus.* Hence all the unregenerate are declared out of Christ, 2 Cor. v. 17. and debarred out of heaven, John iii. 3. And whatever differences may be among them as to their way and walk, the curse goes over their whole world. Now this proves that they are lying in wickedness two ways.

1. In that the curse always implies wickedness. A holy God will lay none under the curse of the law, but such as are lying under sin. It is wickedness that draws the curse after it: and the latter could have had no place in the world, till once the former made way for it. So being children of wrath by nature, proves us to be in a state of corruption by nature.

2. While it lies on, sin and wickedness retain their strength, 1 Cor. xv. 56. *The strength of sin is the law.* The reason is, the curse on a sinner effectually bars all sanctifying influences from heaven:

ven: so that it is not possible that the sinner can rise up from his state of sin, while in that case. When the fig-tree was cursed, it withered away; and so does the world in wickedness under the curse. Therefore faith is the only way to holiness: for by it alone the sinner is united to Christ, and justified, whereby the curse is removed; and then he is sanctified, or brought out of his state of wickedness.

Fourthly, They are all dead in sin, Eph. ii. 1. There was a great cry in Egypt, when there was one dead in every family: but the unregenerate world is all dead together. God the life of the soul is departed from them; they are alienated from the life of God, their speech is laid, and their spiritual senses are bound up. So that world is the region of the shadow of death. There is this difference indeed,

1. Some are dead and rotten; these are the immoral part of the world, who by their profane lives are as intolerable to sober men, as a stinking carcase; whose conversation, by reason of their profanity, is like the opening of an unripe grave, Rom. iii. 13. therefore compared to dogs and swine.

2. Some are embalmed dead; these are the moral and religious part of the world. A form of godliness, the study and practice of moral virtue, is to them as the embalming of the dead corpse, though they cannot put spiritual life in a soul. So that these also are dead still, and lying dead in sin, though they smell not so rank as the profane and immoral.

Lastly, They are all destitute of every principle of holiness, and there cannot be an effect without a cause of it; there can be no acts of holiness without a principle to proceed from. They are destitute,

1. Of the Spirit of God; he dwells not in them, Jude 19. compare 1 Cor. ii. 14. All true sanctification according to the scripture is by the Spirit; it is his taking possession of the soul that looses the bands of sin and death, Rom. viii. 2. and he dwells in all that are Christ's, ver. 9. But they are possessed by the

the ſpirit of the world, which is oppoſite to the Spirit of God, and has contrary effects, 1 John iv. 5. *They are of the world: therefore ſpeak they of the world, and the world heareth them.*

2. They are deſtitute of the new nature: it is by regeneration the new man is framed; in the unregenerate is the old man alone, which is corrupt with his deeds, Eph. iv. 22. Since then the tree is not good, how can the fruit be good? If the new nature is totally wanting, how can there be the actions, life, and converſation of the new frame?

3. They are deſtitute of faith. And without that there can be nothing acceptable to God, Heb. xi. 6. Feigned faith they may have, but true faith they have not; for that unites with Chriſt, and makes a new creature.

4. *Laſtly*, Love, the immediate principle of all acceptable obedience, is wanting in them; for that proceeds from faith, and faith works by it. They cannot love God, that have not believed in him, for theſe go together. And where no love is, there can be no holy obedience.

SECONDLY, I come now to explain this ſtate of the unregenerate world, their lying in wickedneſs. And we ſhall conſider,

1. What of wickedneſs they lie in.
2. How they lie in it.

I. I am to conſider what of wickedneſs they lie in. All the unregenerate world lies,

FIRST, In a ſtate of ſin and wickedneſs, Acts viii. 23. *I perceive that thou art in the gall of bitterneſs, and in the bond of iniquity.* Their ſtate before the Lord is a ſinful and wicked ſtate: they have never been waſhed, nor purged from their ſin. They are all over ſinful and wicked, as over head and ears in the mire, Rev. iii. 17. This we take up in two things.

Firſt,

Firſt, Their nature is wholly corrupted with ſin and wickedneſs, Matth. vii 18. Some of them may have a fair ſhew outwardly, but inwardly they are all overſpread with the leproſy of ſin, wholly corrupt, John iii 6. The infection by the firſt ſin has gone over the whole man, from the crown of the head to the ſole of the foot. And the cure has never yet been begun in them, as having never been touched with regenerating grace. Even the ſaints nature is corrupt, but they are renewed in part: but the unregenerate are wholly corrupted in the whole man, Iſ. viii. 20.: there is not the leaſt ſtroke of purity in them, Tit. i. 15.

1. Their ſouls in all their faculties are overſpread with ſin, and wholly corrupted.

(1.) Their mind and underſtanding is wretchedly viſiated. It is overwhelmed with groſs darkneſs as to ſpiritual things, Eph. iv. 17. 18. Darkneſs is over all that region: it is the land of darkneſs and ſhadow of death, where the very light is darkneſs; ſo that they cannot receive the things of God, more than a blind man the light of the ſun, 1 Cor. ii. 14. So unbelief reigns there; they cannot believe, for they cannot ſee, Eph. ii. 2.

(2.) Their will is wholly perverſe and rebellious againſt God, neither plying nor able to ply to the will of God, Rom. viii. 7. The wrong ſet it got by the fall, it keeps; and nothing leſs than creating power can give it a new ſet. What God wills not, that they will; and what he wills, they will not: ſo that the holy law has an irritating effect on them. It is called a ſtony heart: break it may, but bow it cannot, till melted down by regenerating grace.

(3.) Their affections are all in diſorder, Jer. xvii. 9. There is no moderating of them, by religion and reaſon, but they are turbulent and unmanageable, Jer. ii. 23. 24. They are wretchedly miſplaced; they love what they ſhould loath, and loath what they ſhould love. They can keep no meaſure, they run to evil, and what is good is againſt the grain with them.

them. They are monsters in spiritual things; their hearts are where their feet should be, on the world, and their heels lifted up against heaven.

(4.) Their conscience is in miserable plight, Tit. i. 15. It is unfit to do its office truly, for want of saving illumination. Hence it is a lax conscience, that lets many evils pass without any check at all, being silent and senseless; but as to gross sins, in checking of which it becomes through custom in them very remiss and easy. And if at any time it be awakened, it is easily either bribed or boasted to silence.

2. The body partakes of that corruption, by communication with the sinful soul. It incites to sin; it is a house wherein the soul finds many a snare spread for it; so that many, to gratify their senses and bodily appetites, make shipwreck of their souls. Therefore the apostle says, *I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a cast-away*, 1 Cor. ix. 27. It serves the soul in much sin, with the members thereof instruments of unrighteousness, Rom. vi. 13. The eyes and ears are windows whereat death comes in to the soul; the tongue an unruly evil; the lips unclean; the throat an open sepulchre; the feet swift to mischief; and the belly made a god, not only by them that feed delicately, but those that live on coarse fare, Zech. vii. 6.

Secondly, Their lives and conversations are wholly corrupted, Psal. xiv. 3. For the fountain being poisoned, no pure streams can come forth from thence, Matth. xii. 34. The conversation of unregenerate men is one continued course of error, and wandering out of the way of God's commandments. Some of them are nearer the way than others of them, but all of them are quite off it, Psal. xiv. 3. Whether they move slow or fast, they are out of course, Eccl. x. 15. For many of their actions are ill in themselves, in the very matter of them condemned by the law of God, and which they never truly repent of. All of them

are

are wrong in the manner, the beſt of them are marred in the making, through the want of right principles, motives, and ends.

SECONDLY, The whole unregenerate world lies under the dominion and reigning power of ſin and wickedneſs, Rom. vi. 17. Even in the regenerate ſin dwells, as a troubleſome gueſt; but it has loſt the throne in the heart. But in the unregenerate it has full ſway, and is the ſovereign commanding principle in them. There are two things that evidence this.

1. Sin is in them in its full ſtrength and vigour, and therefore rules and commands all. *The ſtrength of ſin is the law*, 1 Cor. xv. 56. and they are under the law, under it as a covenant of works, and therefore under the curſe. And where-ever the curſe lies, there ſin remains in its ſtrength and power: and there is no cutting off the locks of ſin, and breaking the power of it, but by removing the curſe, and delivering from the law as a covenant, Rom. vi. 14.

2. It poſſeſſeth them alone without an oppoſite principle. The old man of ſin has not only the poſſeſſion of every part, but of the whole of every part, there being no principle of grace brought in upon it to counteract it. In the regenerate there is a corrupt principle indeed, called *the fleſh*; but it reigns not, becauſe there is an oppoſite principle brought in upon it to reſiſt it, Gal. v. 17. But the unregenerate are wholly fleſh, John iii. 6. So they are like the dead man, where death bears full ſway; in the other death and the diſeaſe are ſtruggling for the maſtery.

THIRDLY, They lie in the habitual practice of ſin and wickedneſs, Pſal. xiv. 1. *The fool hath ſaid in his heart, There is no God: they are corrupt, they have done abominable works, there is none that doth good.* Where ſin reigns in the heart, one's courſe of life cannot be otherwiſe; if the eye be evil, the whole body muſt be full of darkneſs. Where the old corrupt nature remains in its vigour, it is impoſſible but the

the life and converſation muſt be corrupt too. It is true, there is a great difference of life and practice among the men of the world: but that all the unregenerate lie in the practice of ſin and wickedneſs, however they differ in the kinds of it, is clear from the following conſiderations.

Firſt, The bent, ſtrain, and courſe of their life is quite wrong, Eph ii. 1. 2. They are off from the mark: Adam led us all off the road, and they are not brought to it again. However quickly they move at any time, they are always like an arrow ſhot beſide the mark, a traveller that is off his road, Eccl x. 15. They are a company of wanderers, ſtraying ſheep, wandering on the mountains of vanity, 1 Pet. ii. *ult.* though they go their ſundry ways, If liii. 6. ſome wandering in the wilderneſs of formality, others in the mires and bogs of profanity. But *all have ſinned, and come ſhort of the glory of God*, Rom. iii. 23.

Secondly, Any good they do is accidental, even as a wanderer in his courſe of wandering may ſtumble ſometimes on the road: but it is not the product of their main ſcope and aim. So the Danites conſulted God as to their way, not that they were ſeeking an occaſion of it, but an occaſion met them, Judg. xviii. 5. So ſome expound that paſſage, Lev xxvi. 23. *If ye will not be reformed by me by theſe things, but will walk contrary unto me*, &c. Unregenerate men may do good; but it is by the by only, as it happens to ſuit with their particular humours, and intereſts: for ſelf is the dead ſea with them, wherein all is ſwallowed up; and they are unconverted.

Thirdly, The beſt things they do are ſin, unapproved, unaccepted of God, Prov. xv. 8. *The ſacrifice of the wicked is an abomination to the Lord.* If. lxvi. 3. *He that killeth an ox, is as if he ſlew a man: he that ſacrificeth a lamb, as if he cut off a dog's neck: he that offereth an oblation, as if he offered ſwines blood: he that burneth incenſe, as if he bleſſed an idol.* They reckon wrong, dividing their actions into good works and ill

ill works: they are entirely divided into gliſtering ſins, and black and dark ſins; and what they call their good works, are but gliſtering ſins. For they are not done in faith: and *whatſoever is not of faith, is ſin*, Rom. xiv. *ult.* Their ſinful unregenerate ſtate corrupts all, as a tainted veſſel doth the liquor poured into it, Hag. ii. 11.—14. Their actions materially good, are really evil, as wrong in the principles, manner, and end.

Laſtly, Whatever good an unregenerate man does, he ſtill lives in the allowed practice of ſome ſin without repenting or forſaking it. Let him have never ſo many good things about him, there is ſtill one thing lacking, that mars all, Mark x. 21. This will be evident, if ye conſider,

1. That an univerſal and impartial reſpect to the commands of God, is a mark of the regenerate, Pſal. cxix. 6. *Then ſhall I not be aſhamed, when I have reſpect unto all thy commandments.* This bears that in the caſe of others there is always ſome exception, they never go along with the holy law without reſerve. There is always ſomething in Chriſt that offends them, that they ſtick at, and cannot go down with them, Matth. xi. 6.

2. Sin's reign being ſtill entire in them, it muſt have ſome luſt or other for its ſceptre to command by, Rom. vi. 12. The current or channel of a water may be altered; but as long as the fountain is not dried up, it will have ſome channel to run in. A man's particular predominant may alter; but while unregenerate, he will always have ſome predominant, that ſhall command all.

3. The heart of man muſt needs hang on at one door or other for reſt to itſelf. Faith carries the ſoul to take up its reſt in God, Heb. iv. 3. But the unregenerate being unbelievers, do not make God their reſt: therefore without controverſy they will be found about the creature's door, ſeeking their reſt there. So

the heart has ſtill ſome ſecret haunt of luſt or other, that it can never be driven away from.

That haunt of the heart will be found in one of two.

1*ſt*, In the deſires of the fleſh, Eph. ii. 3. There the groſſer part of the world do neſtle, who live as if they were nothing but fleſh, and had nothing but the body, and a preſent life, to care for. And here one of two things will readily be found the reigning ſin of the unregenerate.

1. Covetouſneſs and worldly-mindedneſs. There is in the world *the luſt of the eye*, the gains and profits of a preſent world; and there many an unſanctified heart has its ſecret haunt, ever minding earthly things, Phil. iii. 19. Here is the bait for the rich and the poor, the main ſtream of their cares runs there, the one for increaſing, the other for getting; ſome by lawful means, but immoderately uſed, others right or wrong. But that is inſtead of God to them, 1 John ii. 15.; and therefore it is called *idolatry*, Col. iii. 5.

2. Senſuality. There is in the world *the luſt of the fleſh*, the pleaſures of ſenſe, and carnal appetite: and there many an unrenewed heart has its ſecret haunt, that it can by no means be kept out of. There may be many good things about them: but their running iſſue there can never be ſtopt. The pleaſures of ſenſe are better to them, than all the pleaſures of communion with God; and they are inſtead of it to them, 2 Tim. iii. 4. 5. Hence ſome are voluptuous epicures, whoſe belly is their god; ſome fleſhly ſlaves, abandoned to, and wholly in the power of their fleſhly luſts.

2*dly*, Or in the deſires of the mind, Eph. ii. 3. There is in the world *the pride of life too*; and there the more refined part of the unregenerate world do neſtle. And here are ſeveral things that will be found reigning ſins of the unregenerate, the haunts of their unrenewed hearts.

1. Reigning

1. Reigning pride and self-conceit, 2 Tim. iii. 2. Having never had a kindly work of humiliation wrought on them, the natural height of their spirit is unbroken. If they have any natural or acquired excellencies about them, they admire themselves in these, and take it very ill if others do not so too. If they happen to obtain any religious or moral excellencies, their case then becomes most hopeless, that publicans and harlots enter into the kingdom of heaven before them; for their unrenewed hearts have no ballast for that sail.

2. Bitterness of spirit, shewing itself in malice and revenge against those they think have injured them. The unregenerate world is the region of malice and bitterness, as peopled by the seed of the serpent, Tit. iii. 3. *For we ourselves also*, saith the apostle Paul, *were sometimes foolish,—living in malice and envy, hateful, and hating one another.* This temper of spirit is more the nature of the unregenerate than generally we are aware of. The contrary disposition is the badge of the family of God, Matth. v. 44. 45. *But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you: that ye may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.* An unforgiving disposition is a sign of an unforgiven state, Matth. vi. 14. 15. Therefore there were none more spiteful and malicious than the Pharisees, because there were none farther from a state of pardon with God. Where grace comes, it turns lions into lambs, Is. xi. 6. and has a benign influence to the good of mankind, Rom. xiii. 10.

3. Reigning vanity of mind, Eph. iv. 17. All the unregenerate world having left God, follow after vanity; for there is no mids, 1 Sam. xii. 21. They are all in the dark, groping here and there for rest to their hearts among the creatures: they find it not,

but a thousand disappointments cause them not to give over. They are like a sick man on his bed, turning every where for ease, and tossing; only never turning to God in Christ. The sick heart has this and the other fair promise made to it, to give it ease: for that end the world makes a mighty stir about meat, cloaths, building, planting, doing and undoing again, turning upside down, changing and tacking about: and all in vain, without finding rest.

4. Natural enmity against God, Rom. viii. 7. The unregenerate world is, in the language of the Holy Ghost, a *generation of vipers*, Matth. iii. 7. And the seed of the serpent have all their venomous nature unchanged in them, whatever shapes a form of religion, or morality has cast them into. And this their natural enmity against God appears in two things.

(1.) A reigning enmity against the power of godliness, where-ever it appears, Acts xiii. 10. Unrenewed professors of religion may very well like religion of the stamp of their own, and may have as much zeal as could burn up others that are not of their way: but to heaven shall hell be as soon reconciled, as they to real godliness in the power thereof, as it expresseth the image of Christ. And therefore there are none more virulent against the most serious godly than they, against those whose life is likest Christ's on earth.

(2.) An irreconcileable enmity to the law, and the holiness it requires, Rom. viii. 7. The image of God was most livelily expressed on the man Christ, and in his holy life when on the earth the world saw it: and it no sooner appeared, than the natural enmity of the unregenerate world appeared against God, in the treatment they gave to him, until they had him persecuted to the death. Now the most lively expression of the image of God, to be seen on earth, is in the holy law: but darkness and light may as soon be reconciled, as the unregenerate heart to the law. This appears, if ye consider,

[1.] There

[1.] There is never an unrenewed heart for the whole law, but at moſt to pick and chuſe in it. Their ſhoulders can never away with the whole yoke of Chriſt. Seek all the unregenerate world, ye ſhall no ſooner find one that is for fulfilling all God's will, than one after God's own heart, Acts xiii. 22. Some or other of his commands are always grievous to them, and that they can by no means bear.

[2.] The law brought cloſe home to the unregenerate has an irritating power on them, Rom. vii. 9. The more they are girded with the holy commandment, the more they fling againſt it: the cloſer it is applied to them, the farther they flee from it. It is like the ſtirring of the ant's neſt, and the fretting of the ſerpent, that cauſes it ſpit its venom. Hence the more means of grace many have, they are the more vile: as the more the ſun beats on the dunghill, its ſtench is the greater.

[3.] A-kin to this is the enmity of the world againſt the miniſters of Chriſt, which all ages and places have given pregnant inſtances of. The true reaſon of it is their office, an office ungrateful to the world, to declare the laws of Heaven, John xv. 20. 21. *Remember the word that I ſaid unto you, The ſervant is not greater than the lord. If they have perſecuted me, they will alſo perſecute you: if they have kept my ſaying, they will keep yours alſo. But all theſe things will they do unto you for my name's ſake, becauſe they know not him that ſent me.* Hence the current of ſpite againſt them, as againſt ſtewards who are to execute in a family the orders of the head thereof which are very unacceptable. Thus men being touched in their ſore places, are irritated: yea, if providence frown upon men, their ill nature is ready to appear againſt them; becauſe the unhumbled heart frets againſt the Lord, and ſo it rebounds on his ſervants ſtanding in that relation to him.

5. Selfiſhneſs, 2 Tim. iii. 2. *Men ſhall be lovers of their own ſelves.* It is among the firſt leſſons

Christ puts in the hands of his scholars, to deny themselves; importing that all unregenerate men are overgrown with selfishness. Man falling off from God, set up for himself as his chief end: and hence comes no due concern for the honour of God, nor for the good of others; but all swallowed up in concern for themselves; driving forward to that end over both the one and the other. Now grace corrects this disposition, bringing men out of the circle of self in which they were confined. This selfishness appears,

(1.) In their worldly management, where it swallows up neighbour-love, as in a devouring gulf, Phil. ii. 20. 21. Hence no due sympathy with the afflicted, their sorrows no allay to their joys; yea a secret satisfaction in the crosses, losses, and afflictions of others, that the sorrows of others are matter of joy and triumph to them, Prov. xxiv. 17. 18. Envying and grudging at the prosperity of others, undermining them in their affairs, not standing to drive on their own interest on the ruin of their neighbours; a scandalous cruel practice, which God is this day visibly contending for.

(2.) In their religious management, where it swallows up the love of God and Christ, like a devouring gulf, Phil. ii. 21. Hence no due concern for the honour of God in the world, no mourning for the sins of others, but a careless Gallio like temper whether the interests of religion sink or swim. No rejoicing in the glorifying of God, where they themselves cannot pretend to a share; an ill eye on the good of others, and hardly a good word to spare of it, but a readiness to detract from it and sully it, unless they be of their party and way: in that case they find room for it, because there is room for self there, Phil. i. 15.—18.

6. *Lastly*, Unbelief. This is the common sin of all the unregenerate world (John iii. 18. 19.) that hear the gospel. They may escape many a mire of pollution, that others fall into, who are yet sunk over head

head and ears here. It is a sin that is the need-nail to all others, John viii. 24. and yet such a spiritual sin, that it is hardly discerned; it not being of the nature of those sins that a natural conscience boggles at. But all the unregenerate live in it.

(1.) They do not truly believe the gospel, Is. liii. 1. There is a report sent from another world, of life and salvation for sinners through Christ: they do not contradict, they say they believe it, nay they think they believe it; but in reality they believe it not. For to quit the enjoyment of their lusts, and the pursuit of the vain world, the lust of the flesh, the lust of the eye, and the pride of life, is in their eyes to quit certainty for uncertain hope. Any faith they have of it is but superficial; for it is risen without the root of saving illumination, and the demonstration of the Spirit, 1 Cor. ii. 4. 5. Matth. xvi. 17.

(2.) They have never been brought freely away to Christ, in the way of believing, for all, John i. 12. 13. All the proposals of the gospel made to them, have never prevailed farther than to make them almost Christians: they have not felt the day of power to make them willing, Psal. cx. 3. Men have drawn them, conscience has pressed them; but they have not felt the Father's drawing yet. Two things evince this.

[1.] They are not yet come freely away out of themselves, to Christ, for a rest to their consciences, Phil. iii. 3. They have never yet died to the law, and therefore cannot be married to Christ, Rom. vii. 4. They are not poor in spirit, Matth. v. 3. There is something left them still of their own, which though they cannot trust to before God for altogether, yet they can in part. They are never brought freely out of their own righteousness, Rom. x. 3.

[2.] They are not come freely away from the creature unto Christ, for a rest to their hearts, Heb. iv. 3. They have never seen the fulness in Christ, that he should be the one thing desired by them: but in their

their way Christ may bear the weight somewhat for a rest to their consciences, but the heart can have no rest but in the creature: for they say, as Is. iv. 1. *We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.* He is not the one pearl to them, for which all is to be sold.

(3.) They do not live by faith, which is the only true Christian life, Gal. ii. 20. So far from it, that,

[1.] Sense, and not faith, is their guide in their way, quite contrary to the Christian course, 2 Cor. v. 7. *We walk by faith, not by sight.* The constant cry of the unregenerate world is, *Who will shew us any good?* Psal. iv. 6. and nothing is good in their eyes but sensible good. So the things that are seen, and present, are valued and pursued; things that are not seen, and future, are slighted as uncertain.

[2.] Self, and not Christ, is what they lean to for carrying them on their way. The life of faith is a leaning on Christ, Cant. viii. 5. But instead of that, the unregenerate lean on their own stock, their self-wisdom for management, their self-strength for performance, and their self-worth for acceptance.

Thus it appears, that they still live in the allowed practice of some sin or other. Now,

1. The effect thereof is, that that one thing mars all to them, in point of acceptance; and keeps them in a state of death, Mark x. 21. While one sin is allowedly kept, no good they do can be accepted of God, Psal. lxvi. 18. It is as poison poured into a cup, which goes through all. And it effectually concludes them in a state of death: for an offending right eye or right hand puts the whole body in hazard of perishing, Matth. v. 29. 30. One leak may sink the ship. Abimelech the son of Gideon's concubine, slew his seventy brethren the sons of the wives.

2. The reason hereof is, that one sin kept in the allowed practice thereof, evidenceth that any good done

done by such a one, is not done out of love to God, and regard to his holy law, but for some self-end. For if the authority of God upon any command were sufficient to recommend the obedience of it to a man, it would recommend all the commands to him, because all bear the same impress of divine authority, Jam. ii. 10. 11.

FOURTHLY, The whole unregenerate world lies under the guilt of sin, the guilt of revenging wrath, Rom. iii. 19. *Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.* By the sanction of the law, guilt follows sin; the creature sinning becomes liable to wrath: there is a bond of guilt wreathed about their neck, by which they may be drawn to suffer. Hence sin is called a *debt*, because as it is the taking away of obedience due, it binds to suffer punishment accordingly. That we may have a view of their state under the guilt of sin, consider,

1. It is the guilt of eternal wrath they lie under, being bound over thereto by the curse, Gal. iii. 10. The regenerate may be under guilt too: but it is only the guilt of fatherly anger; there is no curse, no revenging wrath in their case, Rom. viii. 1. But the unregenerate are under a bond of guilt, binding them to suffer in hell to the complete satisfaction of justice.

2. This guilt of their original sin they were born with, is still lying on them, Eph. ii. 3.—*And were by nature the children of wrath, even as others.* They came into the world condemned men; and not being in Christ, the sentence is never reversed, though the execution is delayed. They have not the King's pardon, though they are yet spared, and easy as if there were no quarrel.

3. Every actual transgression, in heart, lip, or life, by omission or commission, brings on new guilt of that kind on them, Gal. iii. 10. *Cursed is every one that*

that continueth not in all things which are written in the book of the law to do them. So the guilt of their actual sins is added to the guilt of their original sin: and as many actual sins as they are chargeable with, so many plaits there are of that cord of death on them. As they repeat their sins, the law repeats its curse.

4. An unregenerate man can do nothing but what is sin, Matth. vii. 18. Accordingly God testifies of them, that *there is none that doth good, no not one,* Rom. iii. 12. His nature being wholly corrupt, all his actions are corrupt too; his natural actions, Zech. vii. 6. his civil actions, Prov. xxi. 4. and his religious actions, Prov. xv. 8. So that in all they do, they contract new guilt, Hag. ii. 14.

5. Man is a busy creature, still doing. And none are more busy than the unregenerate that can do no good, Is. lvii. 20. *The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.* The heart of man is like the watch, that may go as fast going wrong, as when going right: it is still employed about vanity or vileness; and every imagination is evil, Gen. vi. 5.

6. *Lastly,* All their guilt sticks with them, nothing of it goes off, being out of Christ, Eph. ii. 1. Believers are daily contracting guilt, it is true; but then they are daily getting it removed too, through daily application of the blood of Christ by faith, as the living man is putting off nastiness from him: whereas all abides with the unregenerate world, as the vermin on the dead corpse that can put off none.

Now put all these together, and what a dreadful layer has the unregenerate world in the guilt of sin! Floods of guilt are still rolling in on them, as the waters are running continually into the sea: but whereas the sea lets out of its waters that it receives in, they keep all the floods of guilt that roll in on them. So the longer they live, they are the more miserable, because the more guilty.

LASTLY,

LASTLY, The whole unregenerate world lies in the filth and pollution of sin, Tit. i. 15. *Unto them that are defiled, and unbelieving, is nothing pure; but even their mind and conscience is defiled.* Sin is a defiling evil, it pollutes the sinner in the sight of God, defacing his image in the soul, and rendering him unlike God. God is glorious in holiness, this holiness he has expressed in his law, and sin is the quite contrary of that holiness. So that God can no more cease to abominate it, than to delight in his own image, Hab. i. 13. Jer. xliv. 4.

1. Their natural defilement and pollution which they were born in, still remains, Psal. li. 5. for they are not born again of the water and the Spirit. An emblem of their case ye have in Ezek. xvi. The whole frame of their soul is unclean, polluted, and unlike God, Tit. i. 15.

2. Every actual transgression, of omission, or commission, leaves a new stroke of pollution on them, rendering them more unlike God, Rom. iii. 13. So that their spiritual uncleanness is ever increasing, and the longer they live, they do but contract the more defilement.

3. *Lastly*, All sticks on them, nothing of their old or new defilement is removed; because they were never washed in the laver of regeneration, Ezek. xxii. 24. And what a wretched case must that be, where new filth is still coming on the soul, but none going off?

II. I shall now shew how the unregenerate world lies in wickedness. They lie in it in the most hopeless case; which we may take up in three things. They lie,

1. *Bound* in it, Acts viii. 23. bound in it like prisoners in the pit, Is. lxi. 1. They are in chains of guilt, which they cannot break off; there are fetters of strong lusts upon them, which hold them fast. Satan has overcome them, and brought them into bondage: and though they see their case is wrong, though a natural conscience witnesseth their hazard; yet

yet they cannot leave it, but go on like an ox to the slaughter, and a fool to the correction of the stocks.

2. *Asleep* in it, Eph. v. 14. They have drunk of the intoxicating cup, and are fast asleep, though within the sea-mark of vengeance. Though sometimes they are made to start in their sleep, by passing convictions like a stitch in the side; yet there is no awakening of them, by all the alarms they get from the word, from providence, and their own conscience. If they are at any time moved by these, yet they quickly fall over asleep again.

3. *Lastly*, *Dead* in it, Eph. ii. 1. A natural life, through the union of a soul with their body, they have: but their spiritual life is gone, the union of their souls with God being quite broken, Eph. iv. 18. The image of God on the soul, the principle of vital holy actions, is away from them: so they lie in their wickedness breathless and moveless, ready to be buried out of God's sight.

The doctrine of the unregenerate world lying in wickedness applied.

USE I. of information. See here,

First, The spring and fountain of the abounding sin in our day: *The whole world lies in wickedness*; and *wickedness proceedeth from the wicked*, 1 Sam. xxiv. 13. What but wickedness can be expected in a wicked world? The unregenerate bear the far greater bulk in the land, as in the world: and they are lying in wickedness. Here then is the opened fountain of the great deep, that has brought on a deluge of wickedness. Hence,

1. The apostacy in principles, men departing from the faith, and bringing in damnable heresies. The infidelity of this generation has gone to a monstrous height; contempt of revealed religion has fearfully spread. The doctrine of the grace of Christ is despised; and the doctrine of the person of Christ is rudely attacked:

attacked: the foundations that were left in ſafety in the time of Prelacy, yea under Popery, are now overturned *. So has the wickedneſs of the world lying in wickedneſs broke out in our day.

2. Apoſtacy in practice. There is a deluge of profanity gone over the land; men have looſed the bridle to their luſts, opened the ſluice to their wickedneſs, that there is no ſtopping of it by mens endeavours, Pſal. cxix. 126. *It is time for thee, Lord, to work: for they have made void thy law.* All ranks have corrupted their ways in church and ſtate; that they are like to *wear out* ſerious godlineſs, and *the ſaints of the Moſt High.* And the generation is remarkably worſe than their fathers, more looſe, and regardleſs of all that is good.

Secondly, The ſpring of all the miſeries that are lying on us, and we are threatened with. The world is lying in wickedneſs, and therefore lies in miſery: for God is a ſin-hating and ſin-revenging God. It is the ſin and wickedneſs of the generation, that has brought on the decay of trade, and is impoveriſhing the country, for a witneſs againſt the miſimprovement of a thriving condition. To that is owing the preſent ſtraitneſs, and diminiſhing of our ordinary food; for the abuſe of fulneſs in luxury, ſenſuality, and laſciviouſneſs: the deſolating of the flocks, for mens oppreſſing one another: the great ſickneſs and death in families wherewith the Lord is afflicting us. And theſe look but like the beginning of ſorrows, for there is no turning to the hand that ſmiteth.

Let not men harden themſelves in the caſe, becauſe it ſeems to fare as ill with ſaints as ſinners. For,

1. It is God's ordinary way in his proceedings againſt a land, to begin with his own houſe and family, Ezek. ix. 6. For though they are not *of*, yet they are *in* the world, and contract infection, ſo that with them alſo there are ſins againſt the Lord. And be-

* The author refers to the revival of Arianiſm in England by Dr Clarke, and in Scotland by Profeſſor Simſon.

cause the Lord has a kindness for them, they get the brim of the cup, Zech. i. 11. 12.

2. But it is a sign for ill to the world lying in wickedness. And of a long time we have had that sign, of particular strokes directed against those that are the most serious, 1 Pet. iv. 17. 18. *For the time is come that judgement must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?* If God's own people drink of the cup of judgement, the world lying in wickedness shall pledge them, and drink after, Jer. xxv. 28. 29. And the former getting the brim, the dregs will fall to the latter, Psal. lxxv. 8. And thus God's own prophets have been signs to a people with whom God had a controversy, Ezek. xxiv. 24. *Thus Ezekiel is unto you a sign: according to all that he hath done, shall ye do: and when this cometh, ye shall know that I am the Lord God.*

3. *Lastly*, Though in the outward course of providence all falls alike to all, yet the cross of the saint is better than the crown of the sinner, Is. iii. 10. 11. *Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Wo unto the wicked, it shall be ill with him: for the reward of his hands shall be given him.* Rom. viii. 28. *And we know that all things work together for good, to them that love God, to them who are the called according to his purpose.* Prov. i. 32. *The prosperity of fools shall destroy them.*

Thirdly, It is not strange to find men of the world lying in the habitual practice of some abomination: for *the whole world lieth in wickedness.* Men will carry themselves agreeable to their state of regeneracy or unregeneracy: and to find unregenerate men lying in this and the other wickedness, is no more strange than to find fish swimming in the water, and birds flying in the air; it is their element.

1. Accordingly

1. Accordingly ſome lie in open wickedneſs, declaring their ſin as Sodom, Iſ. iii. 9. For where men cannot reſtrain them, they are at liberty, becauſe they have no fear of God before their eyes. Their luſt is their law in theſe things, and they go as far in the road as their feet will carry them, doing evil as they may or can.

2. Some lie in ſome ſecret wickedneſs, which they get kept ſecret from the open view of the world, and for the eye of a jealous God that mars them not, Ezek. viii. 12. *Son of man, haſt thou ſeen what the ancients of the houſe of Iſrael do in the dark, every man in the chambers of his imagery? for they ſay, The Lord ſeeth us not, the Lord hath forſaken the earth.* This evil world has a loathſome aſpect as it is, for all the covering of abominations in it: but were the ſecret abominations in it brought out to mens knowledge, the ſecret frauds and cheats, whoredoms, adulteries, and laſciviouſneſs, murders, thefts, *&c.* ſet in the light, how much more loathſome would the world appear? Eph. v. 12. *For it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret.* But two things are certain,

(1.) Where the fountain of ſin is not ſtopt by regenerating grace, it muſt needs have its main ſtream running in the practice of ſome one wickedneſs or other, Rom. vi. 12. An unregenerate man's predominant ſin may indeed be changed; but he ſhall ſooner ceaſe to breathe, than to have ſome one running iſſue or other. And that will always be his neckbreak here, that will part betwixt Chriſt and him, Mark x. 21. 22.; and that will be the moſt terrible gnawing worm in the conſcience hereafter.

(2.) Whether it be an open or ſecret wickedneſs, it will be called at length before a tribunal, where there will be no ſhifting of compearance, defeating of probation, nor ſtopping execution, Acts xvii. 31. *He hath appointed a day in the which he will judge the world in righteouſneſs, by that man whom he hath or-*

dained. Rom. xiv. 10. *We shall all stand before the judgement-seat of Christ.* There the most secret pieces of wickedness shall be discovered before all the world, Eccl. xii. *ult. For God shall bring every work into judgement, with every secret thing, whether it be good, or whether it be evil.* Prov. xxvi. 26. *Whose hatred is covered by deceit, his wickedness shall be shewed before the whole congregation.* And the most daring transgressor shall be made to stand trembling, Eccl. xi 9. *Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgement.*

Fourthly, The world must be an infectious society: it must be a pestilential air that is breathed in it, and wickedness in it must be of a growing and spreading nature. For *the whole world lieth in wickedness.* Hence,

1. Unregenerate men, if they get not a cast of saving grace to change their nature, will undoubtedly grow worse and worse, 2 Tim. iii. 13. As that which lies in the dunghill, rots the more the longer it lies: so men lying in irregeneracy in wickedness, the longer they live their case is the more hopeless. How evidently is this seen, in there being some hope of some while they are yet young, yet not being converted then, they grow at length to a pitch that there is no dealing with them?

2. Unregenerate men are snares and neckbreaks one to another, serving to advance the growth of wickedness in one another, Matth. xviii. 7. As in a dunghill one part serves to rot another, so is it in the world lying in wickedness. The ill example of some encourages others, and so the elder corrupt the younger, especially when they go about to train them up in the ways of wickedness.

3. They are snares even to the godly. It is hard to come near a mire or dunghill, and not be defiled. There

There was a ſuffocating vapour aroſe from the high prieſt's hall, that made Peter to fall a-denying his Maſter. This made the pſalmiſt ſay, *Wo is me, that I ſojourn in Meſech, that I dwell in the tents of Kedar*, Pſal. cxx. 5.

Hence we may learn,

(1.) They have a hard taſk in hand, whoſe buſineſs it is to deal with the world lying in wickedneſs, in order to their reformation: for the longer they lie in their wickedneſs, they are the more ſtrengthened in it, their hearts are the more hardened, their conſciences more ſeared, and the bands of wickedneſs grow ſtronger. And then one helps another in an ill courſe: they unite and combine to ſtrengthen one another in wickedneſs. So that it is a heavy taſk.

(2.) The danger of ill company, 1 Cor. xv. 33. *Evil communications corrupt good manners.* The wicked world is a dangerous ſociety, and has been ruining to many. How many have been ruined, by their being educated and living amongſt thoſe of the world lying in wickedneſs, never having opportunity of good company, where they might ſee or get good? How many have been ruined by their falling into ill company, after hopeful beginnings? The ſtream of our nature runs the wrong way, ſo the world lying in wickedneſs rows with the ſtream, and ſo is ſucceſsful in working ſinners ruin, Prov. xiii. 20. *He that walketh with wiſe men, ſhall be wiſe: but a companion of fools ſhall be deſtroyed.*

Fifthly, This accounts for the uneaſy life that the ſerious-godly have in the world. *The whole world lieth in wickedneſs.* Our Lord Jeſus had an uneaſy life in it, and ſo will all his followers have to the end. The church in the world is like a lily among thorns: however the world may careſs its own, the ſerious-godly will not get leave to forget that they are from home while in it, ſtrangers and pilgrims; that they

are in a wilderneſs. How can their life in it miſs to be uneaſy? For unto them,

1. It is a *loathſome* world, where their eyes muſt behold abominations that they cannot help, Hab. i. 3. *Why doſt thou ſhew me iniquity, and cauſe me to behold grievance? for ſpoiling and violence are before me: and there are that raiſe up ſtrife and contention.* However the ſwine of this world may delight to wallow in their own mire, and to lie in their own dunghill; yet to heaven-born ſouls, the ſtench ariſing from that dunghill muſt needs be noiſome. Hence ſays the prophet, Jer. ix. 2. *Oh, that I had in the wilderneſs a lodging-place of way-faring men, that I might leave my people, and go from them: for they be all adulterers, an aſſembly of treacherous men.*

2. It is a *vexatious* world: the temper of the parties is ſo different, ſo oppoſite, that they can never hit it, but muſt needs be heavy one to another. As the way of the godly is uneaſy to the world, ſo the way of the world is uneaſy to them, makes them many a ſorrowful day and heavy heart, and draws many a ſigh and groan from them, as in Lot's caſe, 2 Pet. ii. 7. 8. And the uneaſineſs ariſing from that quarter makes heaven more deſirable, as to burdened men groaning.

3. It is an *enſnaring* world, wherein ſnares of all ſorts are going, and they are many times catched in the trap ere they are aware, 2 Tim. iii. 1. 2. *This know alſo, that in the laſt days perilous times ſhall come. For men ſhall be lovers of their own ſelves, covetous, boaſters, proud, blaſphemers, diſobedient to parents, unthankful, unholy*, &c. The world lying in wickedneſs lays ſnares for them, that by drawing them into their courſes, they may make them like themſelves. And at all times they are in hazard by them, either by omiſſion of neceſſary duty, or commiſſion of ſin.

4. It is a world wherein wickedneſs *thrives apace* as in its native ſoil, but any good has much ado to

get

get up its head, Jer. iv. 22. *For my people is fooliſh, they have not known me, they are ſottiſh children, and they have none underſtanding: they are wiſe to do evil, but to do good they have no knowledge.* The ground being curſed, thiſtles and thorns grow up of their own accord: but after much labour for the ſeed-corn, the huſbandman has but a ſorry increaſe. So the work of wickedneſs goes on with ſpeed; but O how hard is it to make a good work take! The moſt prudent management can hardly carry a good work, *but one ſinner deſtroyeth much good,* Eccl. ix. *ult.*

Sixthly, This accounts for the frightful end this viſible world will make, by the general conflagration, 2 Pet. iii. 10. There is a curſe on it, for the wickedneſs in it, that once deluged it, it will in end burn it up. It has been a ſtage of wickedneſs, and will be pulled down; a ſink of abominations, and will be overthrown. The creatures groan in it, under the abuſe of them to the ſerving of the luſts of men: they muſt be delivered.

Laſtly, This ſhews the dangerous ſtate of the unregenerate world: they lie in wickedneſs. Therefore,

1. They now lie under wrath, hanging in the threatening and curſe, which is over their heads, Eph. ii. 3. Being the region of wickedneſs, it is the region of wrath, John iii. *ult.* They are in a ſtate of wrath, it is on them, and theirs.

2. They will periſh under that wrath, whoever continue and come not out from among them. For the world now lying in wickedneſs will ſink down into the pit, and lie eternally under their guilt and filth, Matth. xxv. *ult.* Rev. xx. 14. 15.

Use II. Of exhortation.

1. To all I would ſay, Search and try what ſociety ye belong to, whether ye are ſtill of, or ſeparated from, the world lying in wickedneſs. It is certain, we are all naturally of the world; there is no coming

ming out of it, but by regenerating grace; and being come, ye will have taken another route. What has been already said, particularly on the first clause of the verse, touching the marks and characters of those that are of God, and so separated from the world, may serve to discover your state in this point.

2. To saints separated from the world, I would say,

(1.) Do not much wonder at the harsh entertainment ye meet with in it. Value not the frowns of the world lying in wickedness; and think not strange of frowns of providence on you while ye are in it. For it will never be quite well with the family of God, while they are here in the same place with the world.

(2.) Watch against it while ye are in it, as being in hazard of sins and snares in a world lying in wickedness. Be not secure; knowing that *your adversary the devil, as a roaring lion, walketh about seeking whom he may devour*, 1 Pet. v. 8.

(3.) Look homeward, and long to be with Christ; where you shall be for ever out of the reach of all evil, and enjoy such peace and freedom as your enemies can disturb no more.

3. *Lastly*, To sinners of the world lying in wickedness, I would say, Come out from among them, and be separated, as ye would not be ruined with them, and perish eternally in their destruction. But of this in the next discourse.

The

The divine Call to Sinners, to come out from among the World lying in Wickedneſs, explained and urged.

Several Sermons preached at Etterick, in 1729.

1 JOHN v. 19.

——*The whole world lieth in wickedneſs.*

2 COR. vi. 17.

Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing; and I will receive you.

YE have had a frightful deſcription of the world lying in wickedneſs. We come now to preſs the exhortation to come out of it, in the words of this compared text. In which we have,

1. The goſpel-call to ſinners, *Come out from among them.* For whereas the words are taken out of Iſ. lii. 11. it is plain the prophet there ſpeaks of the days and preaching of the goſpel, though with an eye to the deliverance from Babylon, ver. 7.—10. In it we have,

(1.) The ſubſtance of the duty that ſinners are called to, *Come out from among them*, viz. the world lying in wickedneſs, whereof Babylon was an emblem, as the Jews were of the elect. Babylon was the mother of abominations, and devoted to deſtruction: ſo the world lying in wickedneſs is. To *come out from among them*, is to come out of your natural ſtate, unto Chriſt by faith; that is the only way to come out from among them. And that the text

text aims at no leſs, is evident, that adoption into God's family is thereupon promiſed.

(2.) The touchſtone of ſincerity in it, *Be ye ſeparate.* Right coming out from among the world lying in wickedneſs, is a coming out from among them freely and for altogether. A withdrawing for a time, the relation ſtanding, will not do: nor a halting between two; there muſt be a total ſeparation, by going quite to the other ſide, and ſetting up againſt them. Thus the apoſtle explains the double call to depart, If. lii. 11. *Depart ye, depart ye,* going ſtill farther and farther from them, till the great gulf be fixed betwixt you and them.

(3.) A neceſſary direction for the right managing of your coming away, *Touch not the unclean thing.* They are an unclean ſociety, like a leprous perſon; conſult not with them, but be reſolute without tampering with them. Every thing among them is unclean; take up none of it to carry with you, as Rachel did her father's images. Be afraid of every perſon and thing in the world lying in wickedneſs, as of fire.

2. The goſpel-offer and promiſe, to be accompliſhed on complying with the call, *I will receive you.* I the Lord Chriſt will take you in. Be not afraid that ye ſhall be at any loſs in the caſe; ſuch refugees ſhall have the borders of the Lord's land, the gates of his houſe opened to them.

Now the doctrine of theſe texts thus compared, is,

Doct. *There is a call from the Lord to ſinners, to come out from among the world lying in wickedneſs, and leave them.*

In handling this doctrine, I ſhall,

I. Shew ſome things implied in it.

II. Shew what is the ſinner's coming out from among the world lying in wickedneſs.

III. Conſider

III. Consider the call from the Lord to come out from among them.

IV. *Lastly*, Apply the whole.

I. I shall shew some things implied in the doctrine. It implies,

1. The world lying in wickedness is a society hateful to the Lord, else he would not call to come out from among them. They may please themselves, as if they only were the people. The region of a natural state has the cloud of wrath abiding on it, John iii. *ult.* They are a society, whom God abhors as unclean; a people of God's indignation, as being his enemies; and against whom he will have war for ever, that shall end in their destruction, or rather never end.

2. Sinners, ye are all by nature in among them, and of them: else, why is the call, *Come out from among them?* Whoever has not heard this call, and come out from among them, in conversion, is among them yet, John viii. 44. I told you there are in the world lying in wickedness, the lower and the upper world: but both these make but one world, the devil is the head of both; and if a few years were gone, they will be both turned into one, and all the inhabitants housed under one roof, Matth. xxv. 41. Therefore unconverted sinners are as sure among them, as the damned.—Sinners, ye are children of hell, a prison-house, a dark house, a miserable house, Matth. xxiii. 15. As long as ye are among them, ye are like the house, and like the father of it: he is a fallen creature, lying in wickedness, his nature is enmity against God: so art thou and thine: and though thou put a fair face on it, by a form of godliness; no marvel, for *Satan himself is transformed into an angel of light*, 2 Cor. xi. 14.

3. Great is the danger of abiding among them, Is. lii. 11. *Depart ye, depart ye, go ye out from thence, touch no unclean thing, go ye out of the midst of her.*

There

There are three ſpecial emblems of the wretched world lying in wickedneſs, and the danger of abiding among them, to which this call may have reference. One is Babylon doomed to deſtruction, Pſal. cxxxvii. 8. See the call to leave her, Jer. li. 6. *Flee out of the midſt of Babylon, and deliver every man his ſoul: be not cut off in her iniquity: for this is the time of the Lord's vengeance: he will render unto her a recompence.* Rev. xviii. 4. *Come out of her, my people, that ye be not partakers of her ſins, and that ye receive not of her plagues.* Another is Sodom, which fire from heaven was abiding: the call Lot got to get out of it, ye have Gen. xix. 15. *Ariſe,—leſt thou be conſumed in the iniquity of the city.* It was *ſet forth for an example,* Jude 7. *ſuffering the vengeance of eternal fire.* A third is the tents of Dathan and Abiram, which were to be ſwallowed up of the earth. The call to the congregation to get up from about them, ye have Numb. xvi. 26. *Depart, I pray you, from the tents of theſe wicked men, and touch nothing of theirs, leſt ye be conſumed in all their ſins.* Which is applied to goſpel-hearers, 2 Tim. ii. 19. *Let every one that nameth the name of Chriſt depart from iniquity.* Ye can have no more ſafe ſtaying there, than ye could have had in theſe, believe it or not.

4. It is poſſible ye may get away from among them. If ye were once down in the lower world lying in wickedneſs, it will be impoſſible ever to get out from among them more: this call has nothing ado with that part of them. But ye are yet in the upper world lying in wickedneſs, where Chriſt has his lower houſe, with a commiſſion to fill it out of thoſe of them that are lying there. And for this cauſe the call ſounds in your ears this day, Pſal. xlv. 10. *Forget thine own people, and thy father's houſe.* Luke xiv. 23. *Compel them to come in, that my houſe may be filled.* Come away before your feet ſlip, ye may get away though never ſo far on.

5. God has ſome amongſt them that ſhall not get leave

leave to ſtay; for he would never ſend out ſuch a call altogether in vain. No; there is an elect number among them, on whom the call ſhall be effectual, ſit it who will, 2 Tim. ii. 19. *The foundation of God ſtandeth ſure, having this ſeal, The Lord knoweth them that are his.* Satan may get leave to keep a reprobate world, but the ſheep of Chriſt purchaſed with his blood cannot be loſt, John x. 16. *Other ſheep I have, which are not of this fold: them alſo I muſt bring, and they ſhall hear my voice.* There is a ſecret mark on ſome of the ſtrays, and they ſhall be made to come out from among the reſt. Let this encourage you to come away, ſtanding as fair as others to get help from heaven to make your eſcape.

6. Ye will be very welcome to Chriſt from among them, Pſal. xlv. 10. 11. *Hearken, O daughter, and conſider, and incline thine ear: forget alſo thine own people, and thy father's houſe. So ſhall the King greatly deſire thy beauty.* They that come uncalled, ſit unſerved: but ye need not fear, the Maſter calleth you. It is what you have his word on, *I will receive you.* Do not ſay, "Alas I need never think that Chriſt will receive me; for I have been a poor worldly carnal creature ſavouring nothing but the world:" no, the call ſuppoſes that, that ye are among them. "But I am deep in wickedneſs:" yet welcome, if ye had even been among the very worſt of them, come from among them, and welcome, 1 Cor. vi. 9. 10. 11.

7. Ye will not be carried away from amongſt them againſt your will. No; if ye come not voluntarily upon your own feet, ye will get leave to ſtay and periſh among them: Pſal. cx. 3. *Thy people ſhall be willing in the day of thy power.* Chriſt will have none but willing ſubjects, ſuch as ſubmit by choice, not by force. *Compel them:* but how? as men are compelled to a feaſt, by moſt earneſt entreaties, importunity, &c. but no otherwiſe. They that will needs lie ſtill in their wickedneſs with the world,

they will get their will with a vengeance: they will not be forced from the ſociety they chuſe.

8. Ye will not be carried away ſleeping from among them neither; ye muſt awake, hear the call, and ſet down your feet to make your eſcape. Some ſay, they can do nothing, they cannot convert themſelves, and they hope for grace afterward. So they make ſoft their pillow, ſleep ſecurely, and will do nothing. But if ye were willing to come away from among the world lying in wickedneſs, ye would ſtretch out the withered hand, ye would try the lame leg, take the help of offered grace, and take no reſt till ye were got away.

9. Ye need not expect their good will to the parting. The call is directed to you, without noticing of them; for it is certain they will never let you out from among them, as long as they are able to keep you. Therefore ye muſt be reſolute and peremptory, Matth. xi. 12. *The kingdom of heaven ſuffereth violence, and the violent take it by force.* Hell's flatteries and threatenings will all be plied to keep you among them: but ſtop your ears, and look not behind you, as the angels injoined Lot, when they had brought him out of Sodom, Gen. xix. 17.

10. *Laſtly*, Ye will be received of the Lord into the ſociety of the clean and holy, Heb. xii. 22. 23. 24. One part of them is perfectly clean, as to the other their cleanſing is begun, John xiii. 8.; but all are but one family; the former the elder children, in the upper rooms; the latter the younger, in the lower rooms: the whole headed by Chriſt.

II. I come now to ſhew what is the ſinner's coming out from among the world lying in wickedneſs.

Negatively, 1. It is not a ſinner's going out of this world. That is brought about by death, whether we will or no: and they that die in the Lord, they are indeed abſolutely ſeparated from the world lying in wickedneſs. But they that die out of Chriſt, they

they are for ever thereby fixed in the world lying in wickedneſs. Since they are not come out from among them here, they are put in among them there, their ſouls gathered with the wicked in death, with whom they gathered themſelves in life.

2. It is not a coming out from among the immoral part of the world lying in wickedneſs, and joining in with the profeſſors of religion, in a viſible church-ſtate. For there is a moral and religious part too of the world lying in wickedneſs; and thoſe that are of theſe parts are as ſure among them, as the immoral are. In a word, nothing ſhort of true converſion and a ſaving change, is a coming out from among them.

Poſitively, It is a ſpiritual gracious motion of the ſoul unto Jeſus Chriſt, and is the very ſame with effectual calling, which is the work of the Spirit of Chriſt on thoſe ordained to eternal life. We may take it up in theſe four ſteps.

First, The ſinner's coming to a true ſenſe of his own ſtate and caſe among them: and this he is brought to in a work of conviction, John xvi. 8. *And when he is come, he will reprove the world of ſin, and of righteouſneſs, and of judgement.* Thoſe of the world lying in wickedneſs are under ſpiritual blindneſs, they know neither what they are, nor where they are in very deed: and one muſt be brought to himſelf, before he come out from among them; otherwiſe he will not ſtir. Now the coming ſinner,

1. He comes to be fully perſuaded, that he is among them, and out of the family of God, Luke xv. 17. He gets a diſmal view of a natural ſtate, of the caſe of the unregenerate world, of the world lying in wickedneſs; and he ſees himſelf in the midſt of them: ſo he is like one awaking out of a dream, and ſeeing himſelf beſet about. So there are two things here.

1ſt, He gets a frightful view of the world lying in wickedneſs, as a ſociety in moſt miſerable caſe. The world lying in wickedneſs, that was in his eyes be-

fore like a paradiſe, a garden of pleaſure, a fort of ſafety, appears in quite other colours, as a Babel of confuſion, a wilderneſs of emptineſs, a Sodom of wickedneſs, and tents of Dathan to be ſwallowed up. He ſees it to be a ſociety,

(1.) Lying in wickedneſs, under the guilt, pollution, and dominion of ſin, contrary to God, and hateful unto him, Eph. ii. 12.; a ſociety abominable in the eyes of a holy God, however pleaſant in the eyes of one another; wherein there neither is nor can be any thing good or acceptable in the ſight of the great King.

(2.) Laid open to deſtruction from the preſence of the Lord, Eph. ii. 12. He ſees the curſe lying on it, and binding it over to revenging wrath, and in virtue thereof certainly to be deſtroyed. The flaming ſword appears, where-ever he turns his eyes, ready to cut off the miſerable inhabitants.

2dly, He gets a frightful view of his own caſe, as being among them, lying in wickedneſs, and lying open to deſtruction, Luke xv 17. He ſees his own ſinfulneſs, is convinced of the ſinfulneſs of his own life, heart, and nature; and ſees his loſt and undone caſe under the wrath of God, and curſe of the law, Rom. vii. 9.

2. He comes to be fully perſuaded, that there is no abiding for him among them, as Peter's hearers were, Acts ii. 37. and the Philippian jailor, Acts xvi. 30. He ſees he is ruined for ever, if he get not away from among them. Time was when he could not think of parting from among them; but now can get no reſt among them; ſeeing every moment the city of deſtruction ready to be overthrown, and himſelf to be ſwallowed up in the ruins.

This is a new ſight, that one gets, not by the ſight of the eyes, but from the word, by the Spirit acting as a Spirit of bondage on the ſoul and conſcience; awakening, convincing, and perſuading into a firm belief of the report of the law, with application to one's own particular caſe.

SECONDLY,

SECONDLY, The sinner's coming to see a better state and case for him, with Christ and his company, Luke xv. 17. If the convinced sinner did not see a refuge, where he might be in safety, he would sink in despair: but the Lord timely opens his eyes, as he did Hagar's to see the well, when the child was laid by for dead. And he sees,

1. Full safety for him there, if he could get in among them, Luke xv. 17. The soul gets a view of Christ in the transcendent glory of his person and offices; sees him an able and sufficient Saviour, Heb. vii. 25. having a fulness of merit, for procuring him the pardon of his greatest and most numerous sins; and of Spirit, for sanctifying him, and subduing the strongest lusts.

2. Free access for him to get in among them, Jer. iii. 22. He beholds the gates of the city of refuge cast open to receive him, and hears the voice of the Lord crying to him to turn in thither, Zech. ix. 12. He believes Christ to be not only an able, but a willing Saviour, willing to receive him; otherwise he would never come away.

This sight is given by the Spirit, demonstrating the word of the gospel to the soul, 1 Cor. ii. 4. 5. He shews it convincingly to be the infallible word of the eternal God, and his word to the sinner in particular. He brightens the glass of the gospel, so that in it they clearly see the glory of the Lord Christ, which they never saw before. And here they discover in him,

(1.) A rest to their consciences, not to be got in the fiery region of the law, Heb. ix. 14. *How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God?* The conscience stung with guilt, cannot be quieted with an imperfect righteousness, that comes not up to the law's demand of perfect obedience and satisfaction: but the gospel reveals Christ's righteousness, Rom. i. 17. a broad cover,

that salve which applied makes a sick conscience hale, Is. xxxiii. *ult.*

(2.) A rest to their hearts, not to be got in the barren region of the creation, Psal. lxxiii. 25. *Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.* The soul being a spiritual substance immortal, can never rest fully in the enjoyment of temporal things; they are neither sufficient for it, nor certain. But in Christ there is a fulness, and that inexhaustible; and so the man sees him as commensurable to the desires of the soul.

THIRDLY, The sinner's coming to be willing to come out from among the world, and to come in to Christ and his company, Psal. cx. 3. *Thy people shall be willing in the day of thy power.* Sinners naturally are unwilling to come away out of the world lying in wickedness, and to come to Christ: it is as much against the grain with them, as for the fishes to come out of the water to dry land. They like their master, their work, and their company there; they would never leave them, if they could but see how to put up with them. They have a heart aversion and enmity to Christ and his company, his way, and his law. But the Spirit makes them willing, renewing their will, Ezek. xxxvi. 26. And they become,

1. Rationally and deliberately willing to come out from among them, the soul being moved thereto with the greatest reason. A drawing there is in the case, but no force, only strong persuasion, Gen. ix. 27. It is no blind impulse brings men to Christ; it is no rash and inconsiderate adventure, but the cost is counted ere this building is begun. Where it is otherwise, men soon shew that they are still among them, for all the bustle they seemed to make to be away.

2. They are absolutely willing, content on any terms, as Paul was, Acts ix. 6. *Lord, what wilt thou have me to do?* Many could be willing on such and such terms, if they could get leave to pick and chuse,

chuſe, if it were that ſuch a particular luſt only might be ſpared, if as to ſuch a duty they might be excuſed: but they that are willing indeed are abſolutely willing, willing at any rate.

3. They are willing for the preſent, nothing elſe anſwers the goſpel-call, Heb. iv. 7. *To-day if ye will hear his voice, harden not your hearts.* Felix was willing, but for an after time, not for the preſent: ſo many young ſinners are willing to come out from among the world lying in wickedneſs, if once they were paſt their youth, and come of age; and the aged, if they were come to a death-bed. But the coming ſinner is willing to come out from among them this moment.

4. *Laſtly*, They are peremptorily willing: it is not a thing only they are willing to do, but they are peremptory they will do it. They are not only content to leave them, but they may not, dare not, will not ſtay longer with them, coſt what it will. They are willing, as the ſlayer to be in the city of refuge: for by their conviction and ſaving illumination they ſee there is ſafety there, and no where elſe.

FOURTHLY, The laſt ſtep is the ſinner's joining himſelf to the Lord Jeſus Chriſt, the head of the ſociety oppoſite to the world lying in wickedneſs, Jer. l. 5. which implies two things.

1. An actual renouncing of the world lying in wickedneſs, and all that is therein, Job xxxiv. 32. *That which I ſee not, teach thou me; if I have done iniquity, I will do no more.* He renounces his relation to that ſociety, their work, their way and courſe, reſolute to bid an eternal farewell thereto, and to ſtay no longer among them, come what will. Though a Red ſea be before him, he knows not how to get through, he is peremptory not to return to Egypt.

2. A receiving and reſting on Chriſt for all, John i. 12. *As many as received him, to them gave he power to become the ſons of God, even to them that believe on his name.* They ſell all to buy the field; part with all for the one pearl. Chriſt is held forth

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in the gospel as a full and satisfying portion, as a rest to the conscience, and a rest to the heart; and faith closes the eyes to all others, and takes him as such in the word of the gospel-offer, Psal. lxxiii. 25.

Hereby the soul is knit to Christ, becomes a member of his mystical body, Eph. iii. 17 By this means there is a spiritual marriage betwixt Christ and the soul entered into: Christ becomes the believer's; and the believer his, only, wholly, and for ever, Cant. ii. 16. *My Beloved is mine, and I am his.* So they are one spirit with Christ, 1 Cor. vi. 17.

And thus the sinner is effectually out from among them, no more of their number, no more in their state and case: he is brought into another opposite society, whose communion is with the Father and his Son Jesus Christ. Though thereafter he is indeed in the world, yet he is no more of it: and though he is yet out of heaven, he is really of the family there.

III. I proceed to consider the call from the Lord to come out from among them. And,

1. The ground in law that it is founded on, is the eternal agreement of the glorious Trinity for man's salvation. The Lord Jesus Christ having undertaken to do and die for and instead of an elect world, and his merit being sufficient for the redemption of the whole world; the Father was so well pleased with his undertaking and performance, that he made him the ordinance of heaven for salvation to all that would believe; he gave him a kingdom to be raised out of the world lying in wickedness. And thereon the call is founded, Matth. xxii. 4. *All things are ready, come unto the marriage.*

2. This call was drawn up and recorded in the Bible, by the Holy Spirit, that it might not be only a call by word of mouth that passeth, but in writing that is permanent, which the called may have occasion to consult when they please, Is. lv. 1. *Ho, every*

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one that thirſteth, come ye to the waters, and he that hath no money; come ye, buy and eat, yea, come, buy wine and milk without money, and without price. The whole Bible is a declaration of this call, with promiſes to thoſe that anſwer it, and threatenings againſt them that refuſe it. So the truth and reality thereof is ſealed by the blood of Chriſt, the blood of the teſtament.

3. It is given in the goſpel by Jeſus Chriſt, with the conſent of his Father and Spirit. The Father has ſent him to call ſinners to come out from among the world lying in wickedneſs. *The Spirit ſays, Come.* A whole Trinity invites them to come away, not willing that the captive exiles ſhould die in the pit, Ezek. xviii. 23.

4. It is directed to men, ſons of men, Prov. viii. 4. *Unto you, O men, I call, and my voice is to the ſons of man.* It is not to fallen angels; they are left to lie ſtill in their wickedneſs, without remedy, and to reckon for it at laſt. But it is addreſſed to the deſcendents of fallen Adam in this world, without exception of great, yea the greateſt of ſinners, Rev. xxii. 17. *Whoſoever will, let him take the water of life freely.* Iſ. i. 18. *Come now, and let us reaſon together, ſaith the Lord: though your ſins be as ſcarlet, they ſhall be as white as ſnow; though they be red like crimſon, they ſhall be as wooll.* Though they have continued never ſo long among them, and be never ſo ſignalized among them, they are welcome to come away from among them.

5. It was the Son of God in perſon, that firſt proclaimed this call, in paradiſe, Gen. iii. 15. Afterwards taking on our nature, and appearing in the world in our fleſh, he ſpent the time of his public miniſtry in calling ſinners to come out from among the world lying in wickedneſs, Heb. ii. 3. though they were but few that came away upon that his call, Iſ. liii. 1.

6. He continues to call ſinners hereto, by his meſſengers,

meſſengers, the miniſters of the goſpel, that call them in his name, 2 Cor. v. 20. And this is our work to call you to come away out from among the world lying in wickedneſs. We are the voice, he is the caller, Luke x. 16. For even now when he is in heaven, he ſpeaketh to you by us, Heb. xii. 25.

7. *Laſtly.* It is in this world only the call takes place, Matth. xxviii. 18. 19. As for thoſe who are gone into the other world, the call can reach them no more; they are priſoners without hope. But while ye are here, the call is to you, particularly in the public aſſemblies, Prov. i. 20. 21. *Wiſdom crieth without, ſhe uttereth her voice in the ſtreets: ſhe crieth in the chief place of concourſe, in the openings of the gates: in the city ſhe uttereth her words,* &c.

I come now to the improvement of this ſubject.

Use I. of information. This lets us ſee,

1. Where we all are by nature, even in the world lying in wickedneſs, being real members of that ſinful and miſerable ſociety. That is our native country, we are all natives of the world lying in wickedneſs, by our firſt birth. It is only by converſion and the new birth, that we come out from among them, and are naturalized in the heavenly country. Think on this, ye young, or aged, ſtrangers to a work of converſion; and know where ye are.

2. Ye cannot abide among them, but in rebellion againſt the call of God. By this goſpel ye are ſummoned in the Lord's name to come out from among them: and if after that, ye take it on you to ſtay, ye do it upon your peril, incurring the diſpleaſure of Heaven, not only for your being among them, but your refuſing to come out from among them.

3. The ſin of goſpel-hearers abiding among them, is fearfully aggravated, and therefore will be fearfully puniſhed. Every new goſpel-call is a new call from the Lord to you to come out from among them. How inexcuſable will they then be, that give a deaf ear

ear to them all? Matth. xi. 21. 22. *Wo unto thee, Chorazin, wo unto thee, Bethsaida: for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgement, than for you.*

4. *Lastly*, Ye will surely be welcome to Christ coming out from among them: for he will never put away them whom he calls to him, John vi. 37. *Him that cometh to me, I will in no wise cast out.* His call is not only your warrant to come, but as such it is an ensurance of your welcome, Mark x. 49. *And Jesus stood still, and commanded him to be called: and they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.*

USE II. of exhortation. O sinners, seeing it is so, that the whole world lieth in wickedness, and there is a call from the Lord to sinners to come out from among them, hearken ye this day to the call, and come out from among them, all and every one of you.

This is a point of the greatest weight, and therefore I shall,

1. Branch out the exhortation more particularly, that ye may not be in the dark as to what ye are called to.

2. Address it to several sorts of sinners, that it may be the more closely brought home to the conscience.

3. Urge it with some motives, that so it may be pressed upon you.

4. Consider the hinderances or impediments that keep men from coming out from among the world lying in wickedness, that so they may be removed out of the way.

FIRST, To branch out the exhortation more particularly, I lay it before you in these four branches.

First, O sinner, believe it firmly, and consider it seriously, that the unregenerate, unconverted world is

a ſink of ſin and wickedneſs, and doomed to deſtruction. This is infallible truth, 1 John v. 19. *The whole world lieth in wickedneſs.* John iii. *ult. He that believeth not the Son, ſhall not ſee life; but the wrath of God abideth on him.* Matth. xviii. 3. *Except ye be converted, and become as little children, ye ſhall not enter into the kingdom of heaven.* John iii. 3. *Except a man be born again, he cannot ſee the kingdom of God.* If ye be not let into a view of this, to ſee that ſociety a moſt ſinful and dangerous one, we will but beat the air in calling you to come out from among them. Open then the eyes of your minds, and ſee by the light of God's word, the ſtate of the unconverted world. See,

1. The ſinfulneſs of it, how they lie in their ſin, original and actual, in the guilt of all their ſins, in the pollution of them, under the dominion of ſin, and in the practice of ſin, doing nothing but what is ſin, incapable to do any thing good or acceptable in God's ſight. They are a Sodom for filthineſs; they are a company of ſpiritual lepers, ſet out without the camp of the ſaints where the Lord dwelleth and walketh; of dead men, whoſe beauty, ſenſe, and motion is gone, and on whoſe ſouls living luſts are preying, like ſo many worms on the carcaſe in the grave.

2. The miſery of it; how they lie under the curſe, Gal. iii. 10. with Rom. iii. 19. under the diſpleaſure and wrath of God. A black cloud of wrath hangs over them continually, John iii. *ult.* It never clears: ſmiles of common providence they may have, whereby temporal mercies are laid to their hands, as victuals to the condemned man are carried into the priſon till his execution; but one ſmile of ſpecial favour and love they never have, Pſal. vii. 11. *God is angry with the wicked every day.* Some drops of wrath are ſtill falling on them, ſinking though ſilently into their ſouls; and the full ſhower and pouring out of the cloud is abiding them.

Secondly, Be convinced, O ſinner, that thou art among

among them; that their case is thy case, and thy part and lot is among them; that thou art sinful and miserable with them. It is the ruin of many, that they do not see, and will not see, that they are among them: and therefore they cannot come out from among them, Rev. iii. 17. *Because thou sayst, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.* Matth. ix. 12. *They that be whole need not a physician, but they that are sick.* Are there not many of you, who have never seen this to this day? But if ye have not seen it, either ye are sanctified from the womb, or that is a certain sign ye are among them still. And O how many have seen themselves among them, that yet were never freely brought out from among them, but after some awakening have just lain down where they were among them before? But oh! open your eyes, young sinners, and old sinners, and see yourselves among them, before you see yourselves among them in the lower world, where there is no coming out.

Thirdly, Be convinced that you cannot safely abide one moment longer among them: see the rock hanging over your head, ready to fall every moment, and to crush you to pieces; see the snares, fire, and brimstone, ready to be rained down on you in that state, Psal. xi. 6. Many think that it is not safe indeed to die among them, but that yet they may safely live a while longer among them. This ruins many, while delaying from time to time they are surprised into destruction.

Lastly, Make away speedily from among them by conversion unto God in Christ, Ezek. xxxiii. 11. *Turn ye, turn ye, from your evil ways.* That is, believe and repent, so coming unto God by Christ. By faith we unite with Christ, the head of the opposite society, and so return unto God; and by repentance

we return unto our duty. This is the coming out from among them we call you to.

SECONDLY, I would addreſs this exhortation and call to ſeveral ſorts of ſinners among you. Come out from among them,

1. Ye that have all your days been at eaſe in the world lying in wickedneſs, never conſidering that ye were there, nor concerned how to get out from among them. Open your eyes at length, know your natural ſtate; ſee yourſelves children of hell, heirs of wrath; ſleep no longer, but look about you, ſee your danger, and come away, Prov. vi. 9. *How long wilt thou ſleep, O ſluggard? when wilt thou ariſe out of thy ſleep?*

2. Ye that having once been awakened, have fallen aſleep again, and look on that former fright as a dream. Know that the danger you ſometime ſaw, was moſt real, and repreſented your true caſe: and it was through the ſleight of Satan, ye were brought to take the armies of heaven advancing againſt you, for the ſhadows of the mountains. Wherefore beſtir yourſelves again, take ſecond thoughts, and come away.

3. Apoſtates and backſliders, who ſometime were on the way coming out from among them, but have now turned back, and fallen afreſh to the way of the world lying in wickedneſs. Your caſe is very dangerous, Heb. x. 38. *If any man draw back, my ſoul ſhall have no pleaſure in him.* Remember Lot's wife, who was turned into a pillar of ſalt, for looking back to Sodom, after ſhe had got out of it. But our Lord is giving you a new call, Jer. iii. 22. *Return, ye backſliding children, and I will heal your backſlidings.* Hearken to it, or ye are doubly ruined.

4. Ye that are halting betwixt two opinions, in a doubt whether to come out from among the world lying in wickedneſs, or not yet. Conſcience is preſſing you forward, corruption is pulling you back: you hear one voice or whiſper, ſaying, *To-day if ye will*

will hear his voice, harden not your hearts; another ſaying, Not yet, there will be time enough after. Know this laſt is the language from hell among them: O heed it not, but come away as from fire that will burn you up.

5. Ye that have been often aiming at coming, but yet have never come away freely. O make a thorough ſeparation from them at laſt; out with the right eye, off with the offending right hand. Let no beloved luſt be ſpared: leave not a hoof behind you. It is ſad to miſs of the kingdom of heaven, when one is not far from it; to fall into the pit, from the threſhold of heaven.

6. *Laſtly*, All ye that have any mind for heaven, or the favour of God in time or eternity, come out from among the world lying in wickedneſs. All that have any concern for your own ſouls, and would not periſh for ever. O ſet away from among them, and be ſtill coming farther and farther from them, nearer to Chriſt.

THIRDLY, Let me now urge the following motives to preſs the exhortation and call.

General motive. It is a moſt miſerable caſe to be among the world lying in wickedneſs; the ſight whereof is enough to fright one. However ſecure ſinners pleaſe themſelves in being among them, yet never could one that was in a den of lions, incloſed among ſerpents or other venomous creatures, be more deſirous to be from among them; than God's elect to be out of the world lying in wickedneſs, when once the Spirit has opened their eyes, Luke xv. 17. 18. Acts ii. 37. I would paint out the miſery of the caſe of being among them.

1. There is nothing pure or clean among them. *Touch not the unclean thing;* i. e. Meddle with nothing that belongs to them: for they and all theirs are unclean, Tit. i. 15. There are ſouls and rational faculties among them, but they are all defiled and loathſome before God; there is no ſpiritual beauty

or likeneſs to God among them. There are works they call good among them; but they are all vile and loathſome in the ſight of God, Pſal. xiv. 1. There are prayers and praiſes among them, but they are but like the opening an unripe grave, Rom. iii. 13. There are among them fair promiſes and engagements to duty, but they are but abominable deceit, *ib.* There is meddling with holy things among them, but ſee Iſ. lxvi. 3. *He that killeth an ox, is as if he ſlew a man: he that ſacrificeth a lamb, as if he cut off a dog's neck*, &c. For they cannot pleaſe God till they come out from the world lying in wickedneſs, Heb. xi. 6.

2. There is no ſpiritual health or ſoundneſs among them. We may ſay of them, as Iſ. i. 6. *From the ſole of the foot even unto the head, there is no ſoundneſs in it; but wounds, and bruiſes, and putrifying ſores: they have not been cloſed, neither bound up, neither mollified with ointment.* However little need they find of the Phyſician of ſouls, they are all ſick, deadly ſick, as unpardoned ſinners; though moſt of them are delirious, and know not their ſickneſs, Matth. ix. 12. 13. Iſ. xxxiii. *ult.* Their plague-ſores of ſin are running on them continually; none of them want a running iſſue of ſome predominant luſt, that can never be got ſtopt.

3. There is a deadly infection among them: ſo that to be among them, is to be in a peſt-houſe, where one draws in death with the diſeaſe prevailing among them, 1 Cor. xv. 33. Every one of them is a root of bitterneſs, which ſpringing up is ready to defile many, Heb. xii. 15. Therefore Solomon obſerves, that *one ſinner deſtroyeth much good*, Eccl. ix. *ult.* The ſteam of their ungodly example, and corrupt converſation, ſickens ſome, and kills others outright; wounds the godly, and ruins thoſe of their own ſort.

4. There is nothing but darkneſs, groſs darkneſs among them, for the Day-ſtar is not yet ariſen into their hearts, Iſ. lx. 2. They ſit in darkneſs and the ſhadow of death; they are darkneſs itſelf, Eph. v. 8.

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for they are blind ſouls, Rev. iii. 17. Though the light of the goſpel ſhines about them, it hath not ſhined into their hearts: they think they ſee; for though they are void of the light of grace, they have the light of reaſon; but that is darkneſs in them, Matth. vi. 23. So they ſee not where they are, nor whither they go, 1 John ii. 11.

5. There is no part with Chriſt among them, Eph. ii. 12. There is a rich purchaſe made by the Mediator, and he has taken all believers into fellowſhip with him in it, 1 John i. 3.; but the world has no ſhare with them; no ſhare in the righteouſneſs, peace, pardon, and title to heaven. They ſhare with the ſociety of the firſt Adam, in their ſin and miſery; but not with the ſociety of the ſecond Adam. Hence they are unwaſhen, unjuſtified, and unſanctified.

6. There is nothing but rank poverty among them. Whatever wealth they may have for their bodies, in reſpect of their ſouls they are poor to an extremity, Rev. iii. 17. whereof there are three glaring evidences.

(1.) They are poor naked ſouls, *ib.* The beſt raiment among them to cover their ſpiritual nakedneſs, is rags, filthy rags, the rags of their own righteouſneſs: they have nothing elſe to cover their ſhame before the Lord; and that will never do it, but leave them naked to their ſhame.

(2.) They are poor ſtarving ſouls; there is nothing among them to feed on but empty huſks, that which is not bread, and ſatisfieth not. Only Chriſt is bread for the ſoul, only a God in Chriſt can ſatisfy the cravings thereof. Duſt is their meat with the ſerpent; they feed on the empty huſks of the creature, and ſo do but fill their belly with the eaſt-wind.

(3.) They are drowned in debt to juſtice, and have nothing wherewith to pay. Sin is that debt, and there is no forgiving the debt, while one is among them, Acts iii. 19. *Repent ye therefore, and be converted, that your ſins may be blotted out.* It is a debt

that, however long it lie over, will be exacted; it will be purſued for, and that on the debtor's expence. And they have no ſaving intereſt in the great Cautioner.

7. There is no peace with God among them, 2 Cor. vi. 14.—17. *What fellowſhip hath righteouſneſs with unrighteouſneſs? and what communion hath light with darkneſs? and what concord hath Chriſt with Belial?* &c. Sooner ſhall light and darkneſs agree, than a holy God, and the world lying in wickedneſs. Nay, they are a ſociety with whom God has declared he will have war for ever, Iſ. lvii. *ult. There is no peace, ſaith my God, to the wicked.* Thoſe in the lower world lying in wickedneſs, are roaring under the felt enmity of God againſt them; while thoſe in the upper world lying in wickedneſs may be enjoying a profound peace. But the latter as well as the former ſtand as marks to the arrows of God's wrath, Deut. xxix. 19. 20. As long as thou art among them, thou art in a ſtate of enmity with God, Rom. viii. 7. Luke xix. 27.

8. They have no ſound bond of peace among themſelves, Tit. iii. 3. God alone is the centre of true unity; and where men are broke off from God, they will be found at bottom broken off from one another, as altogether ſelfiſh, and having their unruly paſſions unmortified, which make them uneaſy both to themſelves and others. And hence faith in Chriſt is the only reſtorer of true peace and love among men. That peace and love that is between companions in ſin, will without peradventure break out in rage and hatred.

9. There is a curſe among them, the curſe of God and of his broken law, Gal. iii. 10. They are under the law, and it makes its way among them, Rom. iii. 19. This makes them a ſociety of curſed children, curſed in their perſons, and in all that is theirs. By this means they are a ſociety ſeparated to evil; and that curſe will pull down the roof upon their heads

heads at length, as it brought on the deluge, bringing in the general conflagration, and will lie a ſinking weight on them for ever.

10. There is a cloud of wrath hanging over their head, and the head of every one among them, John iii. *ult.* While ye are among them, your ſtate is a ſtate of wrath; ye are ever under Heaven's diſpleaſure, Pſal. vii. 11. Ye dwell under mount Sinai, where the fire of wrath is flaſhing: and though ſleeping there, ye are ſecure; yet ye will no ſooner be awakened, than ye will ſee the lightnings, hear the thunders, and the voice of the trumpet waxing louder and louder. Therefore I would ſay as Deut. i. 6. *Ye have dwelt long enough in this mount.*

11. Death reigns among them, Matth. iv. 16. They are a company of condemned criminals, John iii. 18. that know not how ſoon their ſentence may be executed. They are all in a dying condition, they have got their death's wounds, and are pining away in their iniquity. Nay they are dead already, God is departed from them. O why will ye continue in the congregation of the dead? Come out from among them.

12. There is no good to be found among them, Pſal. xiv. 1. They are corrupt trees, and cannot bring forth good fruit. There is nothing among them but ſin; for there is no faith among them. What has the name of good hearts, good works, is but ſo in appearance, not in reality: for what good can be there, where the nature is totally corrupt?

13. All evil is to be found among them. The unrenewed heart is a depth of wickedneſs: and in the world lying in wickedneſs all manner of wickedneſs is to be found. Much of it appears now, yet much is hid: but at length all will be ſeen.

14. *Laſtly*, They are not to ſtay here, but will all be down in the lower world at length, Rev. xx. 14. 15. There are ſome dropping down to it daily, yet the reſt remain ſecure; but all will be hurried down together

together to it at the laſt judgement. What a fearful cry was there at Dathan and Abiram's down-going, Numb. xvi. 34.? What then will the cry be, when the whole world lying in wickedneſs ſhall go down together? Therefore I ſay to you, as Numb. xvi. 26. *Depart, I pray you, from the tents of theſe wicked men, and touch nothing of theirs, leſt ye be conſumed in all their ſins.*

FOURTHLY, I ſhall now conſider the impediments hindering men to come out from among the world lying in wickedneſs, and keeping them among them.

Firſt, Want of conſideration, Luke xv. 17. They ramble through the world, walking at adventures, and are not ſo juſt to their own ſouls as ſeriouſly to take under conſideration their ſpiritual ſtate and caſe. They ſeek not theſe thoughts; and if at any time they bear in themſelves upon them, they ſhift them. Hence,

1. They have no juſt view of the corruption and danger of the world lying in wickedneſs. Though it is abominable in the eyes of God, it is a beauty in theirs; though it is a Sodom to be deſtroyed, they ſee nothing but ſafety, Mal. iii. 15. Why, they view it in a falſe light, they conſider it not, as repreſented in the word, which alone can give a true notion of it.

2. They diſcern not themſelves as true members of the world lying in wickedneſs. They form to themſelves a notion of the wicked, whereby thoſe only that are monſters of wickedneſs are reckoned of that ſort; not conſidering, that all the unregenerate are of them in God's account, even though moral, or having a form of godlineſs. And though they be immoral, vitious, and profane, they think themſelves not of the number, becauſe there are ſome worſe than they.

3. They ſee not the need of coming out from among the world lying in wickedneſs, Matth. ix. 12. 13.

13. Their eyes being with-held from a sight of their own danger among them, how can they be moved to make an escape? Will a man flee that apprehends no pursuit? No; they will be secure, if not mockers.

Now to remove this impediment, hearken to the divine call, Hag. i. 7. *Thus saith the Lord of hosts, Consider your ways.* Stand, sinner, young or old, and consider where you are, what you are doing, where your present course is like to land you in eternity. You can consider of the trifles of a present world, why not consider your soul's case, and the concerns of another world? Want of consideration allows present ease, but it lays a foundation for eternal pain. Careless souls now, will sink themselves into deep consideration through eternity, which makes the worm that never dies. Wherefore I give you three advices.

1. Take some time purposely for consideration of these matters; pray and think in earnest about them, Psal. cxix. 59. They are too weighty to be successfully managed by fleeting and occasional consideration.

2. Consider them according to the word of God, Psal. cxix. 9. Lay aside all other rules of judging, as the course of this world, the opinions of the men of the world, *&c.* and consider purely what the Bible says in the case; for it is not by the former, but the latter, you are to be judged, and sentenced.

3. Pursue this consideration, till you have discovered clearly your state as it is, according to the word. And be not loath to admit conviction; for to see the disease is the first step to the cure. And then you have gained that fight, when you see an absolute necessity of getting out from among them without delay.

Secondly, The pleasures of the world, Luke viii. 14. These are the syren songs that arrest many, that they cannot come away from among the world lying in wickedness. They are the silken cords by which they are tied down among them, as fast as by iron chains.

chains. Theſe gripe them by the heart, ſo that remembering them, their very hearts fail to think of coming away from among them.

The pleaſures of ſenſe, ſeeing, hearing, taſting, ſmelling, and feeling, are ruining ſnares to the ſouls of moſt men. The luſt of the eye, the luſt of the fleſh, and the pride of life, keep many away from God: for men naturally are *lovers of pleaſures more than lovers of God*, 2 Tim. iii. 4. Now the world lying in wickedneſs, giving up themſelves to theſe, bleſs themſelves in their enjoyment, and men cannot think of coming out from among them.

1. Unlawful pleaſures bewitch them, as of drunkenneſs, gluttony, uncleanneſs, Prov. xxiii. *ult.* Luke xvi. 19. 23. Prov. vii. 22. 23. There is a particular pleaſure corrupt nature has in breaking over the hedge of the divine law, which makes forbidden fruit more pleaſing than what is allowed, Prov. ix. 17. 18. They will therefore rather venture the eternal ruin of their ſouls, than come out from among them and forego theſe.

2. Even lawful pleaſures fetter them, and lull them aſleep among them, Luke xvii. 27. One may abide within the boundaries of lawful things, and yet have the heart ſo bewitched with them, that they may prove effectual ſnares. There is much of that which is counted innocent mirth and pleaſure, and is ſo in itſelf, that yet becomes criminal, as taking the place of, and diverting from the main thing.

To break this ſnare, and remove this impediment, conſider,

1. The pleaſures of this world are deceitful; and as they are ſnares to the ſoul, they end in bitterneſs, Prov. xiv. 13. They are Satan's buſked hooks, wherewith he firſt allures, and then ruins many a poor ſoul. They are his green and ſoft paths leading to deſtruction: and the pleaſures of ſin will be bitterneſs in the end, come what will.

2. This life is to us, not the time of pleaſure, but the

the time of trial and probation for another world. Brute creatures enjoy the pleasures of sense they are capable of, more than the most voluptuous man doth: for these are the utmost of what they can obtain: and when they are dead, they are done. But God made man for a more refined sort of pleasure, in the enjoyment of himself. Man sinned and forfeited that, and God has proposed a new way for his recovering it, the way of faith. And now we are on our trials for it to be had in another world; and in denying ourselves to the pleasures of sin and sense, lies a great part of that trial, 2 Tim. ii. 3. Can ye expect two summers in one year; an easy, soft life of pleasure here, and hereafter too? Such expectation is in vain.

3. Consider the life of Christ and his saints, and the life of the wicked going to destruction. Which of them was it that had the life of worldly pleasure, immersed in the pleasures of sense, living at ease for the flesh? Was it the saints? No; Luke ix. 23. *If any man will come after me*, says Christ, *let him deny himself, and take up his cross daily, and follow me.* Was it Christ? No; Is. liii. 3. *He is despised and rejected of men, a man of sorrows, and acquainted with grief.* Was it the wicked that had the life of pleasure? Yes; see Job xxi. 7.—14. *Wherefore do the wicked live, become old, yea, are mighty in power? Their seed is established in their sight with them, and their off-spring before their eyes. Their houses are safe from fear, neither is the rod of God upon them. Their bull gendereth and faileth not, their cow calveth, and casteth not her calf. They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.* Psal. lxxiii. 4.—12. *For there are no bands in their death: but their strength is firm. They are not in trouble as other men: neither are they plagued like*

other

other men. Therefore pride compasseth them about as a chain: violence covereth them as a garment. Their eyes stand out with fatness: they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression: they speak loftily. They set their mouth against the heavens; and their tongue walketh through the earth. Therefore his people return hither: and waters of a full cup are wrung out to them. And they say, How doth God know? and is there knowledge in the Most High? Behold, these are the ungodly, who prosper in the world, they increase in riches. The decision is plainly made, Luke xvi. 25. in the case of the rich man and Lazarus: the former received his good things in his life-time, and the latter evil things. The way of providence in that matter has been, that the slaughter-oxen have had the greatest ease, and been best fed.

4. The pleasures of sin and the world, put the mouth out of taste to the pleasures of communion with God, 1 Pet. ii. 11. By them the Spirit is quenched, and good motions heavenwards are stifled. Therefore it is the Lord inures his people to hardness, because that makes them value the consolations of God, which the soft and delicious life would make them neglect.

5. *Lastly*, Were it not better to break these chains of worldly pleasures now and escape, than to remain in them, and lie down in sorrow for ever? Is. l. *ult.* It was by the pleasures of sense that mankind was ruined at first, Gen. iii. 6.; and for that the second Adam paid for the elect, in his bitter sufferings, when he was deprived of all that could be grateful to his senses, and contrariwise was exposed to the wrath of God, and the rage of men and devils. That life will have a bitter reckoning in the other world, when men are divested of their bodies till the last day, and then raised up for eternal punishment again at that day.

Therefore I would advise you to weigh these things

things in time, and to be resolute to break through that bond, Matth. v. 29. *If thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.*

Thirdly, A prejudice against religion as a very unpleasant thing, Matth. xxv. 24. *Then he which had received the one talent, came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed.* Mal. i. 13. *Ye said also, Behold, what a wearineſs is it, and ye have snuffed at it, saith the Lord of hosts.* This is an impediment that stands in the way of many: they think that if they should come out from among the world lying in wickedness, they may for ever after bid farewell to all pleasure, to taste it no more; they must spend their days in sorrow, and never see a joyful hour more. This is what they can by no means do; and therefore come after what will, they must abide among them. But,

1. Suppose that were true of religion, whether is it easier to spend a lifetime in a constant cloud of sorrow till death, or to spend an eternity so after death? If men had no view at all beyond death, it would be more tolerable for them to make the most pleasurable they could of a present life; but since there is a life of pleasure or torment in another world, it is most absurd for eviting of momentary sorrows and hardships, to throw themselves into endless misery.

2. But it is absolutely false, a rash, ill grounded prejudice, wherewith men are possessed against religion: and it is fostered by Satan, and the deluded world. It is contrary to the plain testimony of God and Christ, Prov. iii. 17. *Her ways are ways of pleasantness, and all her paths are peace.* Matth. xi. 28. 29. 30. *Come unto me, all ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly*

in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. It is contrary to the experience of the saints in all ages, John viii. 56. *Your father Abraham rejoiced to see my day: and he saw it, and was glad.* Psal. iv. 7. *Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.* 1 John v. 3. *For this is the love of God, that we keep his commandments: and his commandments are not grievous.* And it is contrary to the nature of things, which of themselves lead quite otherwise, Is. lvii. 20. 21. *But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.* Compared with 2 Cor. i. 12. *Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you wards.* But here lies your mistake.

(1.) You know and can conceive of no other pleasures, but those of the world, sense, and sin: but there is another kind of pleasure, that is spiritual, which religion affords, that none know but those who have tasted it, Prov. xiv. 10. There are rivers of pleasure in heaven, but your worldly pleasures are not there: and there are in religion pleasures of that kind, in the Lord's lifting up the light of his countenance upon his people, and putting gladness in their hearts, Psal. iv. 6. 7.; in seeing one's name written in heaven, Luke x. 20.; and in the approbation of conscience, 2 Cor. i. 12. It is your want of a new nature, that ye cannot relish these new, refined, undreggy pleasures.

(2.) You think all pleasures are noisy, like those of the revellers and jovial ones of the earth: but it is not so, Rev. ii. 17. *To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.* The deep-

est

eſt waters run moſt ſtill, and ſo do the deepeſt joys: hence even in worldly concerns, deep joy is not expreſſed by laughter, which is uſed only on trifling occaſions. And of all joys and pleaſures, thoſe of religion lie moſt inward.

(3.) You form your notion of religion, by the outward appearance of ſome that profeſs it, who are of a heavy diſpoſition. But you ought to form it by the ſcripture, and not by the appearance of ſome of its profeſſors, from whence you may draw the moſt frightful notion of it: but the art of hell is in this, leading you from the view of chearful Chriſtians, to ſettle on thoſe that are not ſo. But after all, ye may be deceived in them, for the countenance is not always an exact repreſenter of what is within: witneſs the mirth and jollity of many, whoſe heart feels, ſtings, and laſhes in the time. But what notion would you have formed of religion, from the appearance of the man Chriſt, who was a man of ſorrows, of whoſe weeping you read ſometimes, of his rejoicing once, but of his laughing never?

3. Conſider, whether the way of religion, or the way of the world, affords the moſt ground for joy and pleaſure? This will be no hard queſtion to an impartial inquirer. The one is the way to a ſtate of favour with God, peace, *&c.* here; the other keeps one under his wrath: the one is the way to be eternally happy, the other to be eternally miſerable. Wherefore bring ye no ſorrow with you into religion, nor ſpring of it; and ye will find none in religion. But it teaches men to be ſorrowful in time for what is juſt ground of ſorrow, and will produce it ſooner or later in all.

4. *Laſtly*, The very ſorrows that religion puts men to, are better than the world's joys and pleaſures. Theſe laſt are a ſpring of ſorrow, and will end in it, Luke vi. 25. *Wo unto you that laugh now: for ye ſhall mourn and weep.* They may end in it here, either in the way of bitter repentance, or in the way of bit-

ter affliction, which will render all the former pleasures of sin tasteless, leaving nothing of them but the sting: or surely in the life to come. Whereas the sorrows of religion, be they never so deep, make way for joy here, and hereafter too, ver. 21. *Blessed are ye that weep now: for ye shall laugh.*

Fourthly, The cares of the world, Luke viii. 14. These are a thicket whereby men are entangled in the world lying in wickedness, that they cannot get away. The clay-idol bewitches them, that they have neither heart nor hand for coming out from among them. These cares are a net, wherein the feet of poor and rich are held fast: for the frowning and smiling world are each of them apt to crave inordinate care. They hinder in so far as they enhance the whole man; and so,

1. They fix the heart to the world as the main thing, and so keep it back from God, Matth. vi. 24. *No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.* Hence covetousness is called *idolatry*, inasmuch as thereby the world and its good things are put in God's room, loved, desired, and followed after more than he.

2. They leave no room for a due concern about spiritual things, Luke x 41 42. *Martha, Martha, thou art careful, and troubled about many things: but one thing is needful.* This and the other worldly thing, one on the back of another, challenges their care and concern, keeps their hearts and hands ever full, that due care for their souls cannot get entered. Hence the lives of many are spent in a continual hurry, never getting leave to think seriously; and it fares with them as with the man in the parable, 1 Kings xx. 39. 40. *As the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle, and behold, a man turned aside, and brought a man unto me, and said, Keep this man:*

man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. And as thy servant was busy here and there, he was gone.

3. They leave them no gust nor relish for spiritual things: they make them tasteless to them, so that nothing relishes with them, but carnal worldly things. The smiling world has this effect, Job xxi. 13. 14. *They spend their days in wealth—Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.* And the frowning world has it too, as in the case of the Israelites under their oppression in Egypt, Exod. vi. 9. *They hearkened not unto Moses, for anguish of spirit, and for cruel bondage.*

To remove this hinderance, consider,

1. The shortness of your time, and how in a little ye will be beyond all the things of the present evil world, to have no more use for them for ever, 1 Cor. vii. 29. 30. 31. *But this I say, brethren, the time is short. It remaineth, that both they that have wives, be as though they had none; and they that weep, as though they wept not: and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away.* Death approaches, and the frowns of the world can annoy you no more, and its smiles be in no more stead to you. Why do ye take so great care about what is to last so short while? Why is not your short time better filled up?

2. Consider what will be the issue of the cares of the world hindering you to come out from among the world lying in wickedness. Ye will lose your souls in that throng of care for the present life, and no advantage in the world will quit the cost of that, Matth. xvi. 26. *For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?* Ye have eternity challenging your care, of which if ye

continue careleſs, death will bring you into a ſurpriſing plunge.

3. You quite miſtake your meaſures for your own intereſt, taking a burden on yourſelf, that might be borne without you, Pſal. lv. 22. Your true way would be to come out from among the world lying in wickedneſs, to Jeſus Chriſt, and leave it to him to care for you, which would not be in vain, 1 Pet. v. 7. *Caſting all your care upon him, for he careth for you.*

Fifthly, Ill company and their influence hinders many. It was Paul's advantage, that when God called him, he *conferred not with fleſh and blood*, Gal. i. 16. For the world lying in wickedneſs, will never be content that any of their own ſhould leave them; therefore is the call, Pſal. xlv. 10. *Forget thine own people, and thy father's houſe.* Satan has his agents in the world, that will be at all pains to entangle them among them that would be away. And they do it,

1. By their example, caſting off the fear of God, indulging themſelves a ſinful liberty, and ſo caſt a ſtumbling-block before others, Matth. xviii. 7. And,

2. By their influence otherwiſe, adviſing, enticing, and encouraging them to ſin, Prov. i. 10. Acting Satan's part.

To remove this hinderance, conſider,

1. You have God's call to come away; and it will be a ſorry excuſe for your diſobedience, that others by their example and influence hindered you, Acts iv. 19. *Whether it be right in the ſight of God, to hearken unto* them *more than unto God, judge ye.* You ought, at the call of your Maker, to come away over the belly of all the bad company that beſet you.

2. Open your eyes and ſee their danger as well as your own. Believe, that *the wrath of God is revealed from heaven againſt all ungodlineſs, and unrighteouſneſs of men*, Rom. i. 18. and you will be obliged to make away, as the Iſraelites from the tents of Dathan and Abiram.

3. It

3. It will be no comfort to you in the end, to be ruined together with ill company, and by their influence. Their sin is great, but they will leave you to answer for yourselves, and bear your own punishment, Prov. ix. 12. And the society of companions in sin, in hell, will be bitter, as appears from Luke xvi. 27. 28. *I pray thee, father, that thou wouldst send him to my father's house: for I have five brethren: that he may testify unto them, lest they also come into this place of torment.*

Lastly, Delays are a great hinderance: Prov. vi. 9. 10. 11. *How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep. So shall thy poverty come as one that travelleth, and thy want as an armed man.* Men deceive themselves with off-puts, and the prospect of much time before them. To remove this obstruction, consider,

1. The longer you delay, it will be the harder to get away from among them. Sin gathers strength by delay of repentance; as the waters, the farther they are from the head, the greater do they grow. The heart becomes harder, the mind blinder, the will more perverse, the affections more carnal.

2. Your time is uncertain; you know not if ever you will see the term-day to which you put off. How many are there that drop into eternity ere ever they are aware? The present time only is yours.

3. Suppose you should see the time you put off to, God may with-hold grace from you, Luke xiv. 24. *For I say unto you, that none of these men which were bidden, shall taste of my supper.* Take the alarm therefore in time, and strike in with the opportunity ye now have, If. lv. 6. *Seek ye the Lord while he may be found, call ye upon him while he is near.*

4. *Lastly*, It is a base spirit that puts you on to delay: it bewrays the predominant love of sin, and shews ye have no regard to God for himself; otherwise ye would not hesitate one moment to obey his call.

call. Wherefore we beseech you to consider the matter, and delay no longer; let a regard to the authority of God, and the view of his matchless excellencies in Christ; let a sense of gratitude for the divine patience, and the love ye bear to your own souls; let every consideration, whether from the terrors of God's everlasting wrath, or the comforts of his everlasting love, unite to move you speedily to come out from among the world lying in wickedness, to the Lord Jesus Christ, the glorious Head of the society separated from the world. So coming, ye shall find welcome; *I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*

And now to conclude: Ye have had the picture of the world lying in wickedness drawn before you, and the call to come away out from among them. It is like these may appear as idle tales to some, and they may be as one that mocked, Gen. xix. 14. But if ye come not away out from among them, ye will perish among them, and the more fearfully that ye have been so solemnly warned.

The

The Believer's Hundred-fold in this Life conſidered;

AND

A View of the Reality, Parts, Inhabitants, Paſſage into, and State of Men in, the World to come.

Several Sermons preached at Etterick, in the year 1729.

MARK x. 30.

He ſhall receive an hundred-fold now in this time houſes, and brethren, and ſiſters, and mothers, and children, and lands, with perſecutions; and in the world to come, eternal life.

YE have heard much of this preſent evil world, and been called to come away out from among them. I come now to tell you, that there is another world beyond it, into which we muſt all go; a view of which may be of uſe to ſtir us up to come out from among the world lying in wickedneſs, and to make us more indifferent about the ſmiles and frowns of this world.

The text is a part of an encouragement to ſaints under worldly loſſes. The remote occaſion of it was, a view of a man ruined with worldly proſperity, whoſe wealth in the world was the neckbreak of his ſoul; and ſuch examples are never rare, ver. 17.—22. (1.) He was a young man, Matth. xix. 20. and a ruler, Luke xviii. 18. Worldly wealth and honour are great ſnares to people, eſpecially to the young, who

who are raw and of little experience in the vanity of the world. (2.) He was nevertheleſs in ſome concern for another world, ver. 17. *Good Maſter, what ſhall I do that I may inherit eternal life?* For all the temptations hanging about him, he conſidered that there was a life after this, and that he could not carry his wealth and honour with him thither. Hence, though he took Chriſt but for a good man, he was very reſpectful to him, he caſt himſelf into his company, he kneeled to him as one deſirous to have his bleſſing; he propoſes a weighty queſtion to him about another world. It is pity that any thing in this world ſhould put that out of one's head and heart. (3.) But he was a conceited man, unhumbled, unacquainted with his own weakneſs, and thought he could do well enough, if he knew what. Self-conceit mars many good motions, and ſpoils them all.

Our Lord, for his humiliation, ſets before him, (1.) The holineſs of God, ver. 18. *And Jeſus ſaid unto him, Why calleſt thou me good? there is none good, but one, that is God.* A view of the goodneſs and holineſs of God is fit to humble ſinners, and let them in to a view of their own badneſs and unholineſs, Iſ. vi. 5. (2.) The holy law, ver. 19. *Thou knoweſt the commandments, Do not commit adultery, Do not kill, Do not ſteal, Do not bear falſe witneſs, Defraud not, Honour thy father and mother.* The law in its holy commandments is a looking-glaſs wherein to ſee our defilement and ſinfulneſs. He pitches on thoſe of the ſecond table, for in theſe lies the trial of the ſincerity of profeſſors of religion. He begins with the command forbidding the luſts of the fleſh, then pride, paſſion and revenge, covetouſneſs, *&c.* For the law in theſe things ſpeaks to all alike, young and old, great and ſmall.

The youth hereupon gives an account of himſelf, ver. 20. *Maſter, all theſe have I obſerved from my youth:* in which, though he diſcovers his ignorance of the ſpirituality of the law, and his ſelf-juſtifying temper;

temper; yet withal he ſhews, that, notwithſtanding of his circumſtances in the world, he had been kept from the groſs pollutions of it. He had been no rambling youth, but kept within the bounds of decency. It ſeems, though he had not grace, he had education.

Chriſt brings the trial cloſe home to him, in his predominant, the love of the world, ver. 21. *Then Jeſus beholding him, loved him, and ſaid unto him, One thing thou lackeſt: go thy way, ſell whatſoever thou haſt, and give to the poor; and thou ſhalt have treaſure in heaven; and come, take up the croſs, and follow me.* He had many good things that were lovely in him, but he wanted a heart weaned from the world, and knit to God in Chriſt: and that want, he is told, behoved to be made up, if ever he would ſee heaven. *Obſ.* 1. They may have many things good about them, where one thing lacking mars all. 2. Whoever would have a happy portion in another world, muſt be ready to part with the good things of this world at Chriſt's call, and ſubmit to its evil things. Though this is hard to fleſh and blood, it is a conſtitution of heaven not to be altered.

The iſſue of this trial was ſad, he parted with Chriſt and heaven: ſince he could not have them on eaſier terms, he behoved to quit them; for theſe terms he could not digeſt, ver. 22. *And he was ſad at that ſaying, and went away grieved: for he had great poſſeſſions.* His great poſſeſſions were his great ſnare. The good things of this world part betwixt Chriſt and many.

The uſe Chriſt makes of this ſad event, for the diſciples inſtruction, ver. 23. *And Jeſus looked round about, and ſaith unto his diſciples, How hardly ſhall they that have riches enter into the kingdom of God!* *Obſ.* 1. Though riches make an eaſy life in this world, they make hard work for the party that has them to get into a better world. 2. The ruining effects ſaints may ſee that world's wealth has on men generally, ſhould

ſhould make them ſit down contented with the ſmall ſhare of it which providence lets come into their hands, *q. d.* Now ſee what world's wealth does.

The diſciples being ſurpriſed herewith, (1.) Chriſt explains what he had ſaid, ver. 24. *But Jeſus anſwereth again, and ſaith unto them, Children, how hard is it for them that truſt in riches, to enter into the kingdom of God! Obſ.* It is hard for men to have world's wealth, and not to truſt in it as their portion and happineſs, to bring out of it their ſatisfaction, which they ſhould ſeek in God. (2.) He confirms it by a proverbial ſaying of a thing of a difficulty next to impoſſibility, ver. 25. *It is eaſier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.* The gate of life is narrow, the world's wealth is like the burden on the camel's back.

The diſciples are aſtoniſhed at this; they might obſerve what a great ſnare poverty was to many, and if it was ſo with riches too, they ſay, *Who then can be ſaved?* ver. 26. The conſideration of the miſchief the world does, on the one hand with its frowns, and on the other with its ſmiles, makes ſalvation appear very difficult.

Our Lord tells them, that what is impoſſible to nature is poſſible to God. The power of his grace can ſo looſe the heart from the world, that it ſhall not be able to bewitch a man with all its ſnares, nor hinder him from the kingdom of heaven. Witneſs Abraham, Job, Joſeph, *&c.* who, though rich men, were yet truly religious, and attained to heavenly happineſs.

Follows the immediate occaſion of the words of the text. Peter ſhews how he and the reſt had behaved in ſuch a trial, as proved fatal to that man: they had left all they had in the world at Chriſt's call, and followed him, ver. 28. See Matth. iv. 18. 19. 20. It was not much they had to leave for him: but it was by the power of grace they were brought to

part

part with it, little as it was. That is it that makes the difference. Now he is desirous to know the issue of that, and what they were to expect at his hand: and Christ allows his people to persuade themselves, that they shall not be losers at his hand. And therefore whatever weakness might be in Peter's question, our Lord directly answers it, in a liberal promise to all his followers of a sufficient upmaking of all that they lose for him. In which we have,

1. The losers to whom Christ gives security, for upmaking of their loss. And here consider,

1*st*, What kind of losers they are. It is not every kind of losers: some lose their worldly good things for their lusts sake, squandering away the same on their lusts, and by their criminal negligence; or they are justly taken from them in an ill cause for their crimes: these are not they. But they that quit with any thing for Christ's sake, and the gospel's: the Lord by his call bids them give up with it, and they at his call quit their gripe; they cannot keep it, and keep the road of the gospel too; and therefore that they may not go off the road of the gospel, they quit what they have. These are the losers.

2*dly*, What kind of loss it is that Christ puts his people to. It is not the loss of spiritual benefits and privileges, and their portion in another world; but only worldly good things. (1.) He may call them to leave house and hold, and they must leave it for his sake, with all the conveniencies they had in their own house before. If they have not left them where to lay their head, he bids them not ride a ford he rode not before them, Matth. viii. 20. *The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.* If they be forced to hide in dens and caves of the earth, they fare not worse than the worthies mentioned Heb. xi. 38. (2.) Their relations, and the comfort they had in them, *brethren, sisters, father, mother, wife, and children.* He may carry away their relations from

them by death, or otherwiſe providentially ſeparate them from them, or deprive them of the comfort of them though they be with them, and make them a croſs to them. Or he may carry them away from their relations, that they have not acceſs to the comfort they might otherwiſe have in them. In all theſe caſes they are loſers for Chriſt that give up with them at his call to follow him. (3.) Their *lands*, and all the profits and advantages flowing from them. *Even the king is ſerved by the field*: but Chriſt muſt be ſerved with the field itſelf given up to him, when he calls for it; whether it be theirs in property, or only in the uſe. They muſt give up their claim to him at his call.

2. What is ſecured to theſe loſers for Chriſt? Double.

1*ſt*, Something in hand, *a hundred-fold now in this time*. The term of this upmaking is in this world, *now in this time*. Our Lord does indeed reſerve the greateſt upmaking to another world; but he does not put off his people with nothing in the time: No, there is a ſettlement for the preſent made upon them, to bear the expence of their journey, and to bear up their hearts till they get their portion. And that is a *hundred-fold*, namely, of what they loſt for him, *viz. houſes*, &c. It is plain, it cannot be meant of a hundred-fold in kind; that is not poſſible in the caſe of father and mother: but in value; *i. e.* they ſhall get what will be a hundred times the value of all they loſt for him. For inſtance, do they loſe a houſe for him? they ſhall get what ſhall be worth a hundred houſes, *&c.* But there is an appurtenance of this hundred-fold, that may keep from dreaming of world's eaſe for all that, *with perſecutions*. All times of the church are not times of public perſecution; but this ſecures them, that go the times as they will, they ſhall never get the good-will of the world lying in wickedneſs. Satan and his agents will always be at them, one way or other.

2*dly*,

2*dly*, Something in hope. Here is, (1.) The term and place of it, *in the world to come.* (2.) What they will get there, *eternal life.* This plainly bears, [1.] That there is a world to come, another world than this. The word properly signifies an *age*, or *duration.* And being in opposition to the age of this world, or time of its duration, it signifies the age of eternity. It is used also for the world itself, Heb. i. 2. And being to come, it differs from the present world. [2.] That that world to come is the place and time, where and when men are to get the full reward of their works; and therefore men go into that world, when they have done with this; and are not done when dead. *Lastly*, That such losers for Christ shall in that world get *eternal life*, when others shall get eternal death there: for if in that world were only eternal life, it had been needless to say more than that they should go into that world.

3. The security itself, Christ's own word, *Verily I say unto you*, ver. 29. A security that carnal men cannot trust, but all believers take it for good security.

Before I come to the main thing intended, I will speak somewhat to the hundred-fold in this life, from the following doctrine, *viz.*

Doct. *Our Lord Jesus has given security, for a hundred-fold with a burden in this life, to them who for his sake and the gospel's, leave and give up with their worldly good things and enjoyments, at his call.*

In discoursing from this doctrine, we shall consider,

I. The parties to whom the security is made.

II. The hundred-fold secured to such losers.

III. The burden going along with the hundred-fold, *with persecutions.*

IV. The security given for the hundred-fold to the losers for Christ's sake and the gospel's.

V. Make application.

I. We shall consider the parties to whom the security is made. Two things will set this in due light; *viz.* An inquiry,

1. How Christ calls people to leave and give up with any worldly comforts and enjoyments they have had.

2. What it is at Christ's call to leave and give up with them for his sake and the gospel's.

First, I am to inquire how Christ calls people to leave and give up with any worldly comforts and enjoyments they have had.

First, When we cannot keep them without sin. When we are brought to that, that we must either lose them, or sin against God; must either part with them, or part with a good conscience; be sure then Christ is saying, Give up with them, leave them for me. And so it is in four cases.

1. In the case of persecution, or the violence of evil men reducing us to that strait. Thus confessors goods were called for by Christ, Heb. x. 34. and the lives of the martyrs, chap. xi. 35. And they parted with them, as Joseph dropt his mantle, when he could not keep it and his chastity too. If there had been a fair way to have preserved the substance and the life, and a good conscience too, they would not have been required: but as they could not preserve a good conscience with the possession of them, therefore they were called to part with both substance and life.

The same holds in the case of illegal violence, when men are reduced to such a strait by the violence of evil men in common life; that loss is on the one hand, sin on the other; that is a providential call to give up with worldly good things and enjoyments, 1 Cor. vi. 6. 7.

2. In the case of justice. It is a divine command, *Owe no man any thing, but to love one another*, Rom. xiii. 8. What justice requires us to part with, God requires us to part with: *for the righteous Lord loveth*

veth righteousness, Psal. xi. 7. And to keep it is robbery, because in justice it is not ours, but another's. And therefore no man can reckon any more his own, than what remains to him after payment of his just debts, 2 Kings iv. 1. 7. To this belongs,

3. The case of restitution of goods unjustly got. What we have unjustly got, is not ours in the sight of God, and therefore God calls to restore it, Luke xix. 8. And the sin of the taking it away, is not forgiven while it is kept. And where it is so, God often forces it out of the hand of them or theirs, taking away more with it, Job xx. 10. 15. For a little of that sort is a moth among, and worms one out of much.

4. In the case of charity. It is a divine command to improve our worldly substance for the honour of God, Prov. iii. 9. and to relieve the wants of the poor and needy, according to our ability, and their need. God has made us stewards, and the truly-poor his receivers, Prov. xix. 17. The sturdy beggars are indeed the reproach of our land, and eat the meat out of the mouths of those that are poor indeed: their idleness is their sin, and the sin of the government that suffers them to be idle, 2 Thess. iii. 10. and their vagabond life is their sin and punishment, Psal. cix. 10. But the truly-poor that fain would, but are not able, or cannot have access to do for themselves, God obliges others to help them, even though they be straitened themselves, 2 Cor. viii. 2. *In a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality.* Eph. iv. 28. *Let him that stole, steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.* See Prov. xxi. 13.

Secondly, When he himself is providentially taking them away from us. Sometimes he lays worldly good things to one's hand; at other times he returns and takes them away, and then doubtless he says,

Give them up to ME. Job saw this in his own experience, chap. i. 21. *Naked came I out of my mother's womb*, says he, *and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.* And this the Lord does in two cases.

1. In the case of providential losses, when the things themselves are by holy providence taken away. Thus the Lord swept away Job's substance, his children, and his health too. At whatever time God thus is pulling from us, we are called to open our hearts to quit them, and let go our gripe of them. In that case God is sending to us as he did to the owner of the ass, Matth. xxi. 1. 2. 3. *The Lord hath need of them*; and we should entertain his send as that man, who straightway sent the ass and the colt.

2. In the case of providential restraints, when the comfort of the things is taken away, though themselves remain. Thus the Lord took away Job's comfort in his acquaintance, friends, and domestics, there was an embargo laid upon them, that they had not power to be comfortable to him, but on the contrary were a cross to him, Job xix. 13.—16. Yea, in his own wife, who proved unkind to him, ver. 17. and a snare and a cross to him, chap. ii. 9. No person, no thing, can be to us other than what God makes it to be: and sometimes God, for one's trial, squeezes the sap out of their creature-comforts, and so calls them to quit their comfort in them.

SECONDLY, I come to shew what it is at Christ's call to leave and give up with them for his sake and the gospel's. And thus we will see, who they are to whom this security is made. It lies in three things.

First, Discerning of Heaven's call to give up with them, 2 Sam. xvi. 10. None can leave any thing at God's call, when he discerns no call from him for that effect. There is a generation who like the dog snarl at the stone, but look not to the hand above that

that caft it. In their loffes they blame this and that perfon, this and that unlucky accident: but they conſider not God's hand over-ruling them, and by theſe things taking trial of them, Pſal. xxviii. 5. We ſhould ſee him firſt mover in all the loffes that befal us.

Secondly, Loving of Chriſt and the goſpel more than the world, and all that is in it: for that perſon or thing for whoſe fake we leave any thing, muſt needs be more beloved than that thing. This is the habitual temper of ſoul, from whence that action doth proceed, to be found in all believers, Luke xiv. 26. and them only, 1 John ii. 15. And unleſs the heart be once moulded into this frame through faith, it is not to be expected that one will truly quit any worldly good for Chriſt's fake and the goſpel's, whatever they may do for their own fake.

Thirdly, Heart and hands quitting gripes of them out of love to Chriſt and the goſpel, Heb. x. 34. *Ye—took joyfully the ſpoiling of your goods.* The call clears to them that they muſt part either with Chriſt or the world in that inſtance: and laying the two in the balance, Chriſt and the goſpel downweigh the worldly thing, and they quit it to hold them faſt; not only giving it up with the hand, which may be done againſt one's will, but with the heart. So that this is a religious, holy parting therewith, an act of Chriſtian reſignation and ſelf-denial. Hence we may ſtate the character of the loſers to whom the hundredfold is ſecured, in the following particulars.

1. They are true believers, who have taken Chriſt and the promiſes of the goſpel for their portion, their all, Pſal. cxix. 57. *Thou art my portion, O Lord.* In vain is it expected, that the heart will ever quit its gripe of the world, till it take gripes of Chriſt and the promiſe of the goſpel. Therefore faith is called *buying*, wherein the party gets as good as he gives, Rev. iii. 18. Matth. xiii. 45. 46. And indeed in the da of the ſoul's cloſing with Chriſt, it gives up with all

all things in the world, and takes Christ for them all, Luke xiv. 26. And to such the hundred-fold is secured.

2. In all their losses they take God for their party, and yield the things to him, as Job did, chap. i. 21. forecited. They say as Eli did, 1 Sam. iii. 18. *It is the Lord: let him do what seemeth him good.* They have a faith of the divine providence with application to themselves, knowing that nothing can befal them, but as he orders it: they know that he is just in all his ways, and does them no wrong, whatever wrong may be done them by men: yea that he is good, and punishes them not as they well deserve. Therefore they submit to him, saying as the church, Lam. iii. 22. *It is of the Lord's mercies that we are not consumed, because his compassions fail not;* and as Hezekiah, Is. xxxix. *ult. Good is the word of the Lord which thou hast spoken.* And thus delivering up their comforts to him, he will restore them a hundred-fold, as in Job's case.

3. They yield up the things into the hand he directs, be that what it will. Whether he take away immediately by his own hand, or by the hands of men, right or wrong; the intimation of his will is sufficient to them, as it was to Job, chap. i. 21. though the devil and his agents were instrumental in these losses. They look above second causes, and take their loss out of the hand of the first cause, which employs what second causes he sees meet. If men look not to God in these cases, they cannot expect that he will make up what is not given him.

4. They leave and give up with them, to keep the road of duty in obedience to his command, Heb. xi. 25. It is their care to keep their worldly enjoyments as valuable gifts of God, and not to waste them by riot or negligence: but it is their greater care to keep themselves in the love of God, and in the way of holy obedience. And therefore when they cannot do both together, they quit the former, and cleave to the latter.

latter. Such lofers God will make up (Heb. xi. 25. 26.), that will rather loſe their ſubſtance, than a pure conſcience; that will rather ſuffer than ſin againſt him.

5. They ſeek their reſt and comfort in him under all their loſſes, and in the promiſe of the goſpel, Pſal. xxvii. 10. By an eye of faith they ſee a fulneſs in Chriſt and the promiſe; that is ſufficient to bear up under all they can loſe in a world: they diſcern a treaſure in heaven, which is not liable to be loſt. And in the faith thereof they quit their worldly comforts, Heb. x. 34. taking God's promiſes in the goſpel for their heritage, in which they may rejoice in the want of worldly things, Zeph. iii. 12. What makes men hold ſuch a greedy gripe of the world, is, that they ſee not, how if they loſe it, the want can be made up: but faith looſes that difficulty.

6. They are ſubmiſſive under their loſſes, maintaining their love to an afflicting God, and their eſteem of the goſpel under all their loſſes, 2 Sam. xv. 25. 26. They will not caſt out with God and the goſpel for world's enjoyments, nor think the worſe of him, becauſe he takes back his own, or denies them what he is not obliged to give them. If ſuch thoughts riſe in their hearts, they will wreſtle againſt them, mourn over them, condemn themſelves for them, and return to their temper. The contrary diſpoſition prevailing in proud hearts, Satan blows the coal, and oft-times it has a deſperate and fearful iſſue; as in Ahithophel and others.

7. They will take no ſinful method to prevent their loſſes, nor yet to recover them, or ſhift under them. When life lay at ſtake with thoſe worthies mentioned Heb. xi. 35. they would not accept deliverance on any ſinful terms; when Joſeph was ſold for a ſlave, he would not buy his freedom with defiling his conſcience. That is loſing for Chriſt's ſake and the goſpel's, and them that ſo loſe, Chriſt will make up; when they that go out of God's way into ſinful ways, which honour not God,

God, but the devil, either for preventing or recovering, will find their loss doubled by these means.

8. *Lastly*, The more that created streams are dried up, the more closely they will seek after the fountain, 1 Tim. v. 5. It is for this very cause the Lord trysts his own people with crosses and losses; as Absalom set Joab's corn-field on fire, the Lord causeth a burden to be blown off the back of his people, that they may run their race more speedily; dries up a stream of comfort in a created person or thing, that they may come with greater appetite to the fountain of comfort.

II. The next head is to consider the hundred-fold secured to such losers. This is not a hundred-fold in kind, but a hundred-fold in value. Such is,

First, The peace and pleasurable reflection on the way of losing it, 2 Cor. i. 12. When the losses of untender unholy men leave a sting behind them, in that they find they have lost for their lusts sake; theirs shall afford them a pleasure, that their losses come not that way, but in a cleanly providential way, by the hand of God taking a trial of them, what they can lose and part with for him. This is a hundred-fold more; for,

1. This peace is a Christian, spiritual benefit, flowing from the Spirit's leading of a man in the way of God; therefore more valuable than the having of temporal good things, which is a common benefit. He may thus reflect, "Had I been left to the swing of my lusts, I might have sustained all this loss by my sinful hand bringing it on: but O how am I obliged to preventing grace!"

2. Such losing is a piece of honour that God puts on his people, 1 Pet. iv. 14. Whatever impossibility there is to reconcile this with the world's false notions of honour; according to scripture and reason, it is certainly an honour, to have some considerable thing in the world, and a heart to part with it for Christ, Heb. xi. And therefore we expect that the greatest

greatest sufferers for Christ, will have the richest incomes in the other world.

Secondly, The cordial satisfaction in the way of parting with it. There are two things meeting here, which make an hundred-fold more to spring up in the way of satisfaction.

1. The consideration that Christ will condescend to take such a token of our love off our hand, Acts v. 41. It is an obligement to the lover, that the beloved party will accept a token of his love; though by that means he has less in hand than his rival, from whom such a thing is not taken, he has more in hope. All is the Lord's; and that he will take any thing off our hand as a token, will be in the eyes of humble souls a great condescension.

2. The consideration of the Lord's giving a heart to part with it to him. Every serious soul will value this a hundred times more, than the having of the thing parted with, 1 Chron. xxix. 14. For the latter is but a common gift, but the former a gift of special grace, Phil. i. 29. And there is far more of the love of God in the one than in the other; for it argues special love.

Thirdly, Contentment with the low and afflicted lot. All the abundance of the world cannot give contentment: but losers for Christ's sake and the gospel's have their worldly loss made up with a gain in the frame of their spirit. A spirit suited to one's lot, brought down to the afflicted condition, is a hundred-fold more than what is lost. That is a valuable lesson, Phil iv. 12. *In all things I am instructed, both to be full and to be hungry, both to abound and to suffer need;* to have one's thirst abated, as their drink is dried up; to have their desires narrowed as their enjoyments are, Psal. xxxvii. 19. This is a hundred-fold; for,

1. Contentment with a little is more valuable by far, than even contentment with much. For it is more difficult to reach, and speaks more of the reality and

and ſtrength of grace, Pſal. xxxvii. 16. It is a good exchange, when what is taken off our comforts, is made up in adding to the contented frame of ſpirit.

2. The narrowing of the deſire of worldly comforts, is better than the enlarging of one's poſſeſſions and enjoyments. For the former is cutting ſhort of our luſts, the other food to them.

Fourthly, A particular care of Heaven about them for their ſupply, 1 Pet. v. 7. Lofers for Chriſt have in all ages been the peculiar objects of Heaven's care and concern, to their upbearing and throughbearing, John xiv. 18. *I will not leave you comfortleſs.* And none have been better ſeen to than the children of providence, who have been as the lilies clothed better than Solomon in all his glory. Hence an afflicted lot of ſaints has been the time of greateſt experiences; and they have had richeſt incomes, when living from hand to mouth, Rom. v. 3. 4. This is a hundred-fold, for,

1. The ſuitableneſs of it to their real needs, Matth. vi. 32. They have a promiſe, Phil. iv. 19. *My God ſhall ſupply all your need, according to his riches in glory, by Chriſt Jeſus:* and God, who is their Father, is a good judge of what theſe needs are, and will ſee to ſuit providential ſupplies unto them. He has all in hand, and is able; he loves them tenderly, and will give them what is good.

2. The ſeaſonableneſs of it. Providential favourable caſts in this caſe are double gifts from the timing of them, as being laid in in a nick of time, when they may be moſt uſeful, as in Mordecai's caſe.

3. From both theſe they bear an impreſſion and character of the divine care and love, ſo that though for the matter of them they have very ſmall things, yet the image and ſuperſcription they bear will make them of much bulk. Thus Eſau's countenance was a vaſt mercy in Jacob's eſteem, Gen. xxxiii. 10. And many a thing, which ſome would account a mere trifle, has filled a ſaint with joy.

Queſt.

Quest. How can that be? *Answ.* On these reasonable grounds. (1.) The thing's coming as an answer of prayer. A straitened lot in the world, makes God's children carry even their smaller matters to their prayers; and there are answers of prayer in these cases. (2.) Coming as an accomplishment of a promise depended on by faith. The promise comes as low as to the bread and the water. And the sap of a promise is matter of joy, though it were but a drop.

Fifthly, A particular allowance of communion with God, and access to him in duties, made to these losers; that as their trials are greater than those of others, their supports may be conformable, Cant. i. 7. *Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon.* Not that they will get these however they carry themselves, but that the Lord has allowed it them being duly exercised by their trials, which was sealed in Paul's experience, 2 Cor. xii. 10. *I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.* This is agreeable to,

1. The goodness of God, that where he closes the door of the creature fastest on his people, he opens his own the wider; and that they who find the world deafest to their cries, find him most ready to answer them.

2. To their exigence. The drying up of created streams of comfort, makes people more sensible of their need of the fountain, and to thirst the more for it. And those that are most pinched with sense of need, will readily come best speed at the throne of grace, Luke i. 53. *He hath filled the hungry with good things, and the rich he hath sent empty away.*

3. To the experience of the saints in all ages. Those who have had or were to get the greatest trials, were they that had the largest portion of spiritual enjoyments falling to their share. And the greatest

sufferers and losers have been the greatest gainers in that respect, as in the case of Jacob, Joseph, &c.

Now this is a hundred-fold: for,

1. Communion with God is better than the best things the world can afford; one of the kisses of his mouth is preferable to all the treasure the world casts into one's lap, Psal. iv. 6. 7. This made confessors take joyfully the spoiling of their goods, and made martyrs joyfully meet death, made Paul and Silas sing in the prison, and the three children easy in the fiery furnace.

2. It is heaven on earth, Rev. ii. 17. *To him that overcometh will I give to eat of the hidden manna.* The saints carried to glory leave all their worldly enjoyments behind them, as Elijah dropt his mantle: and they miss them not there, getting full, immediate, uninterrupted communion with God instead of all; more than we miss the star-light, when the sun shines in his meridian brightness. And communion with God here is a foretaste of heaven.

3. Access to God in duties, eases God's people of a burden of care, getting it cast over on the Lord, whereby they are sustained under their losses, Psal. lv. 22. Many a time the children of God have gone to duty sore bowed down under divers pressures, and have come away with the load taken off their spirits, as in the case of Hannah, 1 Sam. i. 18. So that what was as a mountain before, becomes like a mole-hill. And it is a hundred-fold better to be strengthened from above to go lightly under a burden, than to have it taken off.

4. It makes them find the sweetness of the Bible, and suck the sweet of the promises, Psal. cxix. 49. 50. *Remember the word unto thy servant, upon which thou hast caused me to hope. This is my comfort in my affliction: for thy word hath quickened me.* While world's ease makes the heart fat as grease, insensible to the consolations of the word; affliction with access to God under it, causes the word relish with the soul,

ſoul, makes a ſweetneſs to be felt in thoſe parts of the word where it was not felt before.

Laſtly, The ſpiritual good effects whereof worldly loſſes are the cauſes and occaſions, being ſanctified. Such are eſpecially,

1. Weanedneſs from the world, Pſal. cxxxi. 2. *My ſoul is even as a weaned child.* The Lord's laying gall and wormwood on the breaſts of the creature, is a bleſſed means to wean them therefrom: his ſetting fire to their neſt in the world, moves them to ſeek their reſt in God, Cant. iv. 8. This makes them long to be home, and to be looking heavenward, and mending their pace.

2. Seeking to get their wants made up in Chriſt. The world's frowns make them more ſolicitous for his ſmiles; while worldly comforts are plucked from them, they endeavour the more to faſten their gripes on him, making a bleſſed exchange of the world for Chriſt, Hab. iii. 17. 18. This makes them many times to ſay, "I had periſhed unleſs I had periſhed," being driven to their ſpiritual good by afflictions.

3. *Laſtly*, Living by faith, Pſal. xxvii. 13. *I had fainted, unleſs I had believed to ſee the goodneſs of the Lord in the land of the living.* When created ſtreams are dried up, people muſt either fetch in their comfort from another quarter, or they muſt want. For this cauſe God ſweeps away from his people, many times, their comforts of ſenſe, that they may learn to live on the promiſe by believing.

III. I ſhall now conſider the burden going along with the hundred-fold, *with perſecutions*. It implies three things.

1. That in the courſe of worldly loſſes and troubles, the hundred-fold ſhall be made forthcoming to them, Heb. x. 34. *Ye—took joyfully the ſpoiling of your goods, knowing in yourſelves that ye have in heaven a better and an enduring ſubſtance.* The Lord will not leave his people comfortleſs, while matters

are on a run againſt them. But as Satan and an ill world are taking away from them on the one hand, he will be laying in to them on the other. While the world cloſeth its doors on them, God will open his to them.

2. That the hundred-fold in this life, doth not ſecure the receivers, as to worldly eaſe thereafter. An end of troubles in this world is not to be expected while they are in it: but though the ſhower has been great and long, the clouds will return after the rain; and after one loſs another will come, that a new trial may be taken of the Lord's people. However much they have endured, they muſt expect to meet with more. A change of troubles there may be, but there will be no end till the great change come.

3. *Laſtly*, However, no worldly loſſes nor troubles ſhall be able to ſtop the courſe of the hundred-fold. Let them be never ſo weighty, the Lord can let in what will downweigh them all, Hab. iii 17. 18. *Although the fig-tree ſhall not bloſſom*, &c.: *yet I will rejoice in the Lord, I will joy in the God of my ſalvation.* So that let the cloud be never ſo thick, the eye of faith may ſee how to get through it: for God lays no trial on his people, without allowing them ſufficient furniture for bearing it.

IV. The ſecurity given for the hundred fold to the loſers for Chriſt's ſake and the goſpel's. Concerning which obſerve theſe two things.

1. It is Chriſt's own ſecurity. He has engaged for it to his people. And, (1.) He is able, for he is the great Truſtee of the covenant, in whoſe hands all the benefits of the covenant are lodged, to diſtribute them to poor ſinners, Matth. xi. 27. (2.) He is faithful, and cannot break his engagement, for he is truth itſelf: and it is impoſſible that he ſhould fail.

2. It is the ſecurity of his word; he has given his word on it. And that requires faith in us, *viz.* That

That we truſt to that ſecurity for the hundred-fold, ſo ſhall it be made forthcoming.

I ſhall now ſhut up this ſubject with a word of improvement.

USE I. of information. This doctrine lets us ſee,

1. That even an afflicting God is a bountiful God, ready to deal bountifully with us, in our moſt ſtraitening circumſtances. Whatever he calls you to part with for him, he is ready to give you more and better in its ſtead. Think not then that he is a hard maſter. For however ſhort by the head he ſees meet to hold you, it is your own fault if ye be not gainers by all worldly loſſes and troubles, 2 Chron. xxv. 9.

2. Here is the myſtery of the ſweet peace and joy that martyrs, confeſſors, and others have had in their trials and afflictions, Heb. x. 34. They enjoyed the hundred-fold. And therefore they preferred Chriſt's croſs to the world's crown: they would not accept of deliverance on ſinful terms, becauſe ſo they would have forfeited the hundred-fold. Whatever trouble without their croſſes and loſſes brought on them, the hundred-fold gave them a peaceful calm within.

USE II. Labour to manage your loſſes and croſſes in a world, ſo as you may gain the hundred-fold. And,

1. Learn to ſit looſe to the world, and all things and perſons in it, that at Chriſt's call ye may be ready to part with them, or your comfort in them, Luke ix. 23. Let them hang looſe about you, that on occaſion ye may eaſily drop them. It is the gluing of our affections to them, that makes it ſo hard for us to part with them.

2. Whatever way they are taken from you, or withheld from you, make God himſelf your party, and quit them to him, for his ſake and the goſpel's, Job i. 21. Thus God will be the party-receiver from you, and you may look that he will recompenſe you.

Though you have mismanaged that already, yet there is room to help it, repenting of your unwillingness to part with them, and your not quitting them to him. Let the heart now quit its hankering after them again, for his sake; and all will be set right.

3. Trust him in the promise of the hundred-fold; believe that he will make up your losses accordingly, if not in kind, yet in value: and assuredly ye shall not be disappointed, Rom. ix. *ult. Whosoever believeth on him, shall not be ashamed.*

4. *Lastly,* Seek of him the hundred-fold according to his promise, and wait for it in the use of means. In the leaving worldly enjoyments for him, ye make an exchange, taking Christ instead of what you lose: now pursue that, that ye may have that comfort from him, and much more, that ye have lost.

I proceed now to the main point I intend to discourse on from the text, *viz.*

Doct. *There is another world than this, a world to come, wherein men will receive their part for eternity.*

This is an awful subject, and what we know very little about; yet so much is revealed concerning it, as God saw necessary, though not to satisfy our curiosity, yet for our salvation. In speaking to it, I shall,

I. Shew some things imported in this.

II. Confirm the being of another world, a world to come, wherein men shall receive their part for eternity.

III. Essay to give some view of the other world.

IV. Make application of the whole.

I. I am to shew some things imported in this doctrine, That there is another world than this, a world to come, wherein men will receive their part for eternity. It imports,

1. That

1. That this world is a place, wherein men receive their part, only for time. The parts and portions distributed by divine providence in it, are very different; some are high, others low; some rich, others poor; some healthy, others sickly; some in prosperity, others in adversity; some spend their days in pleasure, others never eat with pleasure. But all these things are only for a time; these different states are only to last for a certain number of years, which being expired, things shall be set on a quite different footing in the other world. So,

(1.) The smiles, comforts, and advantages of this world that any do enjoy, will in a little time have an end. It is a pity, that any should value themselves upon them. They are but the conveniencies they have in the inn, in their way to the other world, and are neither eternal, nor pledges of welfare in eternity, Luke xii. 19 20. 21.

(2.) The afflictions, crosses, and miseries of this world, will shortly have an end too. As the summer-warmth thereof will not last, neither will its winter-blasts. Both the saint and the sinner will quickly remember them as waters that fail; the one exchanging them in the other world with eternal joys, the other with eternal sorrows.

2. That our main concern lies in the world to come: for there our eternal state is to be settled, there we are to have our portion for eternity. As is the weight of eternity to time, so is the world to come to the present world: and as time will be swallowed up in eternity, so ought our temporal concerns to be engaged in concern about the world to come. It is fearful heedlessness to behave otherwise.

3. Men must pass out of this world into the other world, from out of the world we see, into the world we see not: otherwise there could be no receiving our part in it.

(1.) We must all leave this world, and that passage is by death. That is the way of all flesh, Psal. lxxxix.

lxxxix. 48. *What man is he that liveth, and shall not see death?* Death is our going hence, Psal. xxxix. *ult.* And our whole life here is a journey through the world, to the end of which journey we come at death, Eccl. ix. 10. However unwilling men may be to leave the world, no art nor might can alter the statute, Heb. ix. 27. *It is appointed unto men once to die.*

(2.) We are not done, when dead. We do not cease to be, when we cease to breathe in this world; neither do we cease to act, when all bodily motion fails with us. We leave our dead bodies to our friends, for them to lay up in the grave in the lower parts of this earth: but *we* pass away from among them, for the soul is the man; and they cannot keep *us* still, nor can we abide: but dropping the mantle of the body, we fly away.

(3.) We enter then into the other world; as at our birth we are born of our mothers into this world, at our death we are born into the world of spirits. That world which we now hear of, we will then see: and that state we are now making forward to, we will then arrive at. When we are lost to our friends we leave behind us weeping, we will be found of others before us, and perceived as new incomers into their world.

4. This world itself passeth away, the other world will abide for ever: the age of the one is but time, that of the other is eternity; so the former gives place to the latter.

(1.) This world is passing, 1 Cor. vii. 31. 1 John ii. 17. It is long since it began, and it will have an end. Its glass is running, and the last sand thereof will run out at length: the sun and moon are by the appointment of God to make so many rounds, and then time comes to an end, and the fabric of this evil world is dissolved. There was a curse laid on it for man's sin: that deluged it with water once, and in end will burn it up with fire. So,

[1.] The

[1.] The weary land to the godly will vaniſh out of their ſight: the waſte howling wilderneſs, wherein they had many a heavy heart, for their own ſins and miſeries, and thoſe of others, they will ſee no more for ever. It is a world that will not mend, but ſpurns all means of amendment; it will be deſtroyed at length, they looking on and ſeeing the vengeance.

[2.] The land whereon the wicked ſet their hearts, as the only pleaſant land, will ſink under their feet, and leave them to drop into the pit of deſtruction in the other world. It is the ſtage of their wickedneſs now: but God will take it down; it is the ſink of ſin, but it will be burnt up. And they that took it for their portion, will periſh, and their portion with them.

(2.) The other world will abide for ever: for there men live eternally, and therefore it muſt be eternal. The ſeat of the bleſſed was never defiled by mens ſin, therefore there will be no paſſing away of it, even when the viſible heavens ſhall be diſſolved, which afford light and covering to ſinful man: and the ſeat of the damned will abide for ever; for there the everlaſting fire into which they are condemned, will be kept on; and there is the place of everlaſting puniſhment. So, in a ſort, it will be for evermore the world to come, in the ſenſe that conſervation is a continued creation. Hence,

[1.] Entering into the other world, men are at the end of their journey, at their utmoſt point: they are no more travellers, but at their home, their everlaſting home, Rev. iii. 12. Luke xvi. 26. There is no coming back again into this world, and there is no paſſing out of that world into another, for there is none to ſucceed to it.

[2.] Whatever mens portion in that world is, it is ſure; for it is an abiding world. Mens portion in this world cannot be ſure, becauſe the world itſelf is not ſo: it is like the foam on the water, which is liable to periſhing, becauſe the water itſelf is ſtill in motion:

motion: but that world is not liable to passing away; happy are they who lay up for themselves treasures in heaven.

5. *Lastly*, Men are to receive, each one at length, his part for eternity. What we get now in hand, is but for time: worldly good things are so, and even the grace given now is the provision given for our journey through time, and is liable to many changes, if not in itself as real inherent grace, yet as to the sense thereof as relative grace: but when we come to the other world, we will receive what falls to our lot for all the ages of eternity. Hence,

(1.) Mens being is to be continued through eternity. God was from eternity, and will be to eternity: we had indeed a beginning of our being, but it will have no end. Our being in this world will soon come to an end; but when we cease to be in this world, we will be in the other. Though the body is mortal, the soul is immortal, and will never cease to be. Death will dissolve the union betwixt soul and body: but it will not touch the soul to put an end to it.

(2.) Our state in the other world, will continue for ever, as it is fixed and determined at death, Eccl. xi. 3. If we die in the favour of God, we will never lose it: if we die out of it, we will never recover it: for our state in the other world will be eternal. Now, if we be wrong, we may yet get right again; but there, is no mending of our state.

(3.) *Lastly*, Our great work now then must be to have a happy part secured for us there. Were it believed, that the moment is abiding us, wherein we shall be set down in an unalterable state; there could not be so little care about it, to have it right. But alas! the din of this world, will not suffer the report from the other world to take place with us.

II. I ſhall confirm the being of another world, a world to come, wherein men ſhall receive their part for eternity. And to eſtabliſh the notion of that world in the general, conſider,

1. There is an inviſible world actually in being, namely, the world of ſpirits, diſtinct from our viſible world, Heb. i. 2. Col. i. 16. Inviſible it is, not in reſpect of the inhabitants thereof, for the ſaints that are there are in light, and even the rich man in hell is ſaid to ſee Lazarus in Abraham's boſom: but in reſpect of us who are in this world, it is inviſible. This is that other world, into which, we ſay, the ſouls of men do paſs, going out of this world by death.

This is the world to come ſpoken of in the text, of which heaven the ſeat of the bleſſed is a part. For it is evident, that it is in heaven the loſing ſaints ſhall receive eternal life, even in the heaven that now is; and that their heavenly eternal life is not put off till the laſt day, Phil. i. 23. Luke xxiv. 51. 2 Cor. v. 1.

The only difficulty is, how that world now in being, can be called *the world to come.* To which it is anſwered, that it is ſo called in reſpect of us, who have now no part or place in it, as in this world, but at death are to get it. So that though in itſelf it is come already, yet as to us it is to come. Further,

2. That world will at the end of time be extended, to the comprehending of the new heavens and new earth, which will take place after the conflagration of this world. That there will be a paſſing away, an end of this world, appears from 1 John ii. 17. a periſhing of it, Pſal. cii. 25. 26. and that it will be by fire, 2 Pet. iii. 10.; and that God will create new heavens and earth upon the back of that, ver. 13. *Nevertheleſs we, according to his promiſe, look for new heavens, and a new earth, wherein dwelleth righteouſneſs.* Theſe will be a new world, not belonging to this world, which then will be gone, but to the other world, the world to come.

And

And in respect of this addition, the other world is the world to come, which is not now in being. And so the world to come will comprehend all, even that space which this world now takes up. And thus the now invisible world will be enlarged, like a house whose rooms are enlarged by taking down the partitions.

3. In that world there will be a quite new state of men and things, 1 John ii. 17. *The world passeth away, and the lust thereof: but he that doth the will of God, abideth for ever.* Rev. xxi. 4. *God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.* As is the difference betwixt men and their business on a journey, and when come to their journey's end; so will the difference be of the state of men and things then, from what they are now. The other world brings along with it another state, and so constitutes a change, which is our *change* by way of eminency, Job xiv. 14. As all the changes we meet with in this world, fall short of the change we make when we come out of the belly into the light of this world; which would give us the greatest surprise, had we the full use of reason then: so all the changes we are acquainted with now, as from health to sickness, or from sickness to health, *&c.* must needs fall short of the change that we will undergo, entering the other world.

Now to evince the being of another world, a world to come, consider,

1. The scripture expressly mentions a world to come. So in our text, and Matth. xii. 32. *Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.* Eph. i. 21. *Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.* What doubt then can they entertain of it,

it, that believe the ſcriptures to be the word of God? I own, *the world to come* is ſometimes in ſcripture uſed for the ſtate of the church under the goſpel, as Heb. ii. 5. *For unto the angels hath he not put in ſubjection the world to come, whereof we ſpeak* But it is not always ſo uſed, Eph i. 21. juſt cited. And where it is ſo uſed, it is borrowed from the prophets of the Old Teſtament, who ſpoke of the goſpel-church under the notion of a new world, If. lxv. 17. to the end. But then it muſt alſo be owned, that the prophets in ſuch paſſages had alſo the other world in view, and from thence borrowed their expreſſions for the goſpel-church, which ſtill confirms the being of a world to come. Hence Peter, 2 epiſt. iii. 13. forecited, proves it from If. lxv. 17. *For behold, I create new heavens, and a new earth: and the former ſhall not be remembered, nor come into mind.* And ſuch compound ſenſes of paſſages are uſual with the prophets, as If. xxvi. 19. *Thy dead men ſhall live, together with my dead body ſhall they ariſe.* Hoſ. vi. 2. *After two days will he revive us, in the third day he will raiſe us up, and we ſhall live in his ſight.* So Rev. vi. 12. to the end, and vii. 9. to the end.

2. The ſcripture ſo ſpeaks of the world we are in, as it ſuppoſes the being of another. The ſcripture uſually calls it, not ſimply *the world*, but *this world*, as Jam. ii. 5. 1 John iii. 17. & iv. 17. *this preſent world*, 2 Tim. iv. 10. Tit. ii. 12. Now why ſhould it be called *this world*, if there were not another world? and *this preſent world*, if there were not a world to come? Yea, this and the other world are expreſsly oppoſed, Luke xx. 34. 35. Eph. i. 21.; *this time*, and *the world to come*, in the text; *this world*, and *eternal life*, John xii. 25. All which plainly declare, that there is another world than this.

3. There are beings who are not inhabitants of our world; therefore there is a world inviſible to us, whereof they are inhabitants. The man Chriſt was in our world for ſome time, but now is no more in

it, John xvii. 11. But somewhere he must be, and it is plain he is gone out of this world into the other world to his Father, John xiii. 1. There are angels, good and bad, which belong not to our world, as appears from their appearances and actings recorded in scripture: and the denial of them by the Sadducees is condemned, Acts xxiii. 8. Therefore there is another world they belong to.

4. The nature of death and the immortality of the soul evince this point. Death is a going out of this world, Psal. xxxix. *ult.* Job xiv. 2. John xiii. 1. not in respect of our bodies, which are laid up in it, but in respect of our souls, that then return to God who gave them. There must then be another world into which they go. Death dissolves the union betwixt the soul and the body, and the body into parts of which it is made up: but it cannot dissolve the soul into parts, which is a simple spirit: but being loosed from the body, and leaving this world, there must be another world that it is received into. This is plain from the parable, Luke xvi. where Lazarus dying is said to be carried into Abraham's bosom, and the rich man being dead and buried is said to be in hell.

5. It is evident that, in this world, it is generally best with the wicked, and worst with the godly. Look abroad and see into whose hands is the wealth, honour, and ease of this world mostly given? Have not the wicked the greatest share of these by far? And are not adversity and various afflictions in this world, in a special manner the lot of the godly? 1 Cor. xv. 19. Do not many wicked ones prosper on unto the end, without any remarkable punishment before the world? and many godly go with a bowed down back to the grave, without any remarkable change into prosperity? Now consider withal the justice and holiness of God, his goodness, wisdom, and love to his people. And thence you will be obliged to conclude, that there is another world, a world to come, wherein all odds shall be made even, wherein it shall

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be perfectly well with the righteous, and ill with the wicked. It is inconsistent with the divine perfections, that it should be otherwise. What wise or good governor will heap favours on ill men his enemies; and bear hard on good men his friends, always? If he do it at a time, it must be for trial only, but it will not be always so.

6. Conscience within men bears witness to this truth, that there is another world, rewards and punishments after this life. How many good and wise men have suffered death and most exquisite torments here, in the hope of happiness in another world? Heb. xi. How many wicked and ungodly have been under the greatest terrors, in the view and expectation of misery there? These have seized men for crimes the world knew not of, and men who have been in no hazard of punishment from men. And so natural to man is this notion of another world, that there are few or no nations on the earth, however barbarous, that have not had it. What is it men are so afraid of at death, or in the view of death, but the state in another world?

7. Wherefore did God make man? capable of a happiness he never reaches in this world. Surely he made him for his own glory: but how little glory, how much dishonour has he by him here? Surely God made not man in vain: therefore there is another world, where God will have his glory of man, and the lovers of God will reach the happiness they are capable of. Consider,

(1.) All men desire immortality, or an eternal being in a happy state. This is so woven into our very nature, that we can never absolutely put it away from us, but in every state of man it has been with him: therefore it is from God the author of nature. Yet it is evident, this cannot be obtained here; nevertheless it is not in vain, for that consists not with the goodness of God, that it should be so: therefore there is another world in which it may be satisfied.

(2.) Where the grace of God has touched the heart, there is framed by the Spirit an earneſt deſire of the perfect enjoyment and glorifying of God, Rom. viii. 23. 2 Cor. v. 2. Theſe are not to be obtained in this world: therefore there is another world in which they ſhall; for it cannot be that God would create ſuch an appetite after perfection in his ſaints never to be ſatisfied. The work of grace is carried on in the ſoul by degrees, through the Spirit: and it cannot be that God will leave his work imperfect. It is not perfected here; therefore there is another world where it will be perfected, where they ſhall perfectly enjoy and glorify God.

(3.) Where grace reaches not now, men continue till death in a ſtate of ſin, diſhonouring God: therefore there is another world in which God will have his glory of ſuch men; for God cannot fall ſhort of his end in making them. Now there is no beginning of a work of grace after death, Eccl. xi. 3. that theſe ſhould glorify him actively in a ſtate of happineſs there; therefore they ſhall glorify him there paſſively in a ſtate of miſery.

(4.) The dignity of our nature as made rational ſouls, quite above the beaſts that periſh; akin to the angelical tribe, yea made after God's own image at firſt; muſt needs bear us in hand, that as we conſiſt of one part not of the nature of the earth, but a ſpiritual ſubſtance; ſo we are not to periſh with the earth, but will at length, ſince we are not to ſtay here, be inhabitants of another world.

8. There are not wanting emblems of another world after this, to teach us it by the eye, as well as by the ear. There was a pure and undefiled world that Adam was brought into, wherein was paradiſe, by which heaven is expreſſed in ſcripture. This quickly went out of ſight. And a defiled, ſinful, miſerable world ſucceeded, much like what it is now, that laſted long. That old world was deſtroyed by the waters of the flood, and a new world ſucceeded

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to it thereafter. An emblem of the deſtroying of this by fire, and another world coming in its room. There was the ſtate of the world under the law, and the ſtate thereof under the goſpel, that was long propheſied of under the name of *the world to come*, before it came. And even the conſtant revolutions of winter and ſummer, night and day, may ſerve for memorials of the great change of this world, with another world to come.

9. *Laſtly*, The word cannot be fulfilled, if there be not a world to come; for ſure in many parts thereof it is not fully accompliſhed in this world. Now it is more ſure than heaven and earth, and muſt be completely fulfilled; and therefore there is a world to come in which it muſt be ſo, that the veracity of God may be entire.

(1.) The promiſes of the word are far from being fully accompliſhed in this world: and therefore they who by faith betake themſelves to them for their portion, muſt not only live in faith, but die in faith, Heb. xi. 13. In this world there is a begun accompliſhment of them; but certain it is, that God's people have always vaſtly more in hope, than in hand, 1 Cor. ii. 9. But their faith and hope ſhould be vain, were there not a world to come.

(2.) The threatenings of the word are not fully accompliſhed in this world neither. Many ungodly men live and die in peace, as far as the world can diſcern, Job xxi. 13. Pſal. lxxiii. 3. 4. Yet moſt terrible things are denounced againſt them in the word; and that they are not accompliſhed in this world, is an infallible proof that there is another world in which they ſhall.

A Description of the other World.

III. Having evinced the being of another world, a world to come, we shall now essay to give some view of that world. And here we are much in the dark, knowing but very little of the subject; and therefore it is a very scanty view we can pretend to give of it. The reasons hereof are,

1. We are while in this body creatures of sense, and much of the knowledge we have arises from our senses: but thither our senses cannot reach. We see, and hear, and feel much of this world lying in wickedness, whereby we are in a capacity to judge thereof: but in respect of these our senses, and all other, that world is as if it were not at all; so that those who are immersed in sense, void of faith, heed not that world. There are loud songs of joy and praise among the saints in that world, and howlings among the damned there: but listen we as we will, we can hear neither. There is shining glory in one part of it, and darkness and misery in the other: but neither of them can our eyes perceive.

2. The communication betwixt our world and it, is stopt beyond the power of men to open it. Men have opened a communication betwixt us and the most remote parts of this world: they have found means to pass the vast oceans between them and us, to go to them that dwell in the utmost parts, and to return and give us descriptions of their part of the world, and the manner of the inhabitants. But the invisible world remains yet the unknown land to us, and will do so to the end. There is a passage to it, but not at our will neither; but there is no passage back again to us. All of us have friends and acquaintance there before us, but no more communication betwixt them and us, than others.

3. Though there have been apparitions of inhabitants of that world, unto some of our world, both of good angels and of saints, Matth. xxvii. 53 and of evil

evil angels, Matth. iv.; yet it is observable, that these were quite extraordinary, and happened but to very few; that men are very unable to bear the sight even of good angels, or to converse with them, Dan. viii. 17. 18.; and that the accounts they have brought concerned mens duty, or events to befal in this world, and not to give them descriptions of the other world whence they came. And if at any time evil spirits have offered reports of that kind, they cannot be depended on, for the devil is *a liar, and the father of it*, John viii. 44. And apparitions of the dead are very suspicious; and it is like Satan offers in that kind many illusions, as is thought he did in the case of the apparition of Samuel, 1 Sam. xxviii.

4. The Lord has made the revelations concerning the other world, but sparingly in the word, from whence we get our notices of it. There is as much there discovered about it, as is necessary for us to know for our salvation. The happiness of the inhabitants of one part of it, and the misery of the other, are in the general, plainly laid before us, to stir us up to our duty, to see timely how to be right posted there: but certainly there is a vail drawn over many particulars concerning it, which we will never be able while here to draw by, 1 Kings x. 7. Besides, we are slow of understanding what is revealed about it.

5. *Lastly*, There is indeed a disproportion between our present faculties, and the clear and distinct notions of the other world. As to heaven's happiness, there is a plain and pointed testimony, 1 Cor. ii. 9. *Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.* The eye sees many things that the hands cannot reach, the ear hears more than the eye sees; but the heart conceives more than is either seen or heard, yet cannot reach that. The same may be said of the misery of hell, it is beyond our conception. When Paul was caught up to the third heaven, he *heard unspeakable words, which*

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it is not lawful [marg. *possible*] *for a man to utter*, 2 Cor. xii. 4. An evidence hereof is, that the notices given us of the other world, are much in the way of similitudes taken from things we are acquainted with, as heaven a glorious city, hell a burning lake. Our Lord gives the reason, John iii. 12 *If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?* So our notions of these things are like those of children of what they never saw, 1 Cor. xiii. 11. 12.

Wherefore the little I can or will adventure to say, on that world, shall be comprised in a few heads.

1. The parts of the other world.
2. The inhabitants of it.
3. The passage into it.
4. The state of men in it.

I. *Of the Parts of the other World.*

That vast world is, according to the scripture, divided into two, and but two parts, heaven the seat of the blessed, and hell the seat of the damned. A purgatory, or place of a middle state between these, there is none: for scripture mentions but two places, into one of which souls separated from their bodies do pass, Luke xvi. 22. 23. And accordingly there are but two ways, the one to life, the other to destruction, Matth. vii. 13. 14. Besides, the sins of believers are fully purged away by the blood of Christ, and the scripture knows no other purgative of sin, 1 John i. 7. Heb. x. 14. 17. Unbelievers die in their sins without hope, Prov. xiv. 32. The saints are happy immediately after death, Rev. xiv. 13. Therefore Paul desired to be dissolved, Phil. i. 23. *For we know*, says he, *that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens*, 2 Cor. v. 1.

I shall speak a word of these two parts.

FIRST,

FIRST, The one part of the other world is Heaven, the empyreal heaven, the seat of the blessed. Concerning which, under the guidance of scripture-light, we may consider three things of it as a part of the other world.

First, What it is; for that it is can be refused by none who own the scripture, and the being of another world.

1. It is a real definite place. I think they refine too much on the scripture expression that deny a local heaven, and confine it to the notion of a state. Our Lord expressly calls it a place, John xiv. 2. *In my Father's house are many mansions; if it were not so, I would have told you: I go to prepare a place for you.* And the body of Christ is contained in it, Acts iii. 21. and the bodies of some saints, Enoch and Elias, are already in it, and the bodies of all the elect shall be in it; and bodies must needs be circumscribed in a place.

It is a definite place, and not every where, where God is. It is not on earth, for earth and heaven are opposed, Psal. cxv. 16. Col. iii. 1. And betwixt it and hell a gulf is fixed, that it reaches not thither, Luke xvi. 26. And though finite spirits that are perfect are in it, yet it cannot contain God, who is not only omnipresent, but immense, 1 Kings viii. 27. therefore it is a place that hath its bounds. Hence,

2. It is a created thing; for it is the throne of God, Is. lxvi. 1. his house and dwelling, John xiv. 2. therefore is not God, but created by him; since whatsoever is, is either the Creator or a creature. The scripture is express, that God made it, Heb. xi. 10. *For he looked for a city which hath foundations, whose builder and maker is God.* And whereas it is said to be *not made with hands*, 2 Cor. v. 1. Heb ix. 24. that denies it only to be made by men, as houses here are, and the tabernacle was.

Moreover, it was created within the six days, and therefore is not to be imagined to have been long before

fore this world, much less from everlasting, Exod. xx. 11. No; but it was created the first day, and was absolutely the first thing that was created, Gen. i. 1. Accordingly the inhabitants thereof, the angels, created with it, are said to have shouted at laying the foundation of the earth, Job xxxviii. 4. 7. Agreeable to all which it is said to have been *prepared from the foundation of the world*, Matth. xxv. 34.

SECONDLY, Where it is. As to this point, the situation thereof the scripture is plain in two things.

1. That it is upward from us who are in this visible world. For it is the dwelling of God, and where the man Christ hath his seat, and that is on high, Psal. cxiii. 5. *Who is like unto the Lord our God, who dwelleth on high?* Heb. i. 3. *When he had by himself purged our sins, sat down on the right hand of the Majesty on high.* Col. iii. 1. *If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.* Christ coming thence into our world at first, is said to come down from it, John iii. 13.; and at his second coming, he will descend from it, and be met by the saints in the air, 1 Thess. iv. 16. 17. So when he went to it after his resurrection, he is said to have been carried up into it, Luke xxiv. 51. taken up, gone up, a cloud receiving him out of the disciples sight, Acts i. 9. 10.

2. That it is above all the visible heavens, sun, moon, and stars. For the heaven which is the seat of the blessed, is the same heaven where the man Christ is, John xvii. 24. & xiv 3. therefore they are said to be *with Christ*, Phil. i. 23. *with the Lord*, 1 Thess. iv. 17. But the place where Christ is, is above and far above all the visible heavens, Eph. iv. 10. Therefore it is above them all. Hence the scripture calls it *the third heaven*, 2 Cor. xii. 2. It speaks of a threefold heaven. (1.) The airy heaven, wherein the clouds are, Gen. vii. 11. and the fowls fly, Gen. i. 20. hence called *the clouds of heaven*, and *the fowls of*

of heaven. (2.) The ſtarry heaven, where are the ſun, moon, and ſtars, Gen. i. 14. 16 called therefore *the hoſt of heaven*, Deut. xvii. 3. (3.) The third heaven above all theſe, which is the ſeat of the bleſſed.

THIRDLY, What ſort of a place it is, as to the qualities thereof. A particular deſcription thereof is beyond the reach of mortals, 1 Cor. ii. 9. It is obſervable, that Moſes does no more but mention it, Gen. i. and then proceeds to the deſcription of the earth and viſible heavens, their parts, and how they were created; thus drawing a vail over the higheſt heavens, not to be removed till we come there. Only ſome general notices of it appear through the vail, in the light of the word, which we ſhall obſerve. It is,

1. A holy place, Pſal. xv. 1. the holy of holies, or the holieſt of all, Heb. ix. 8. in alluſion to the place in the tabernacle and temple ſo called. This lower world is the open court as it were, the ſtarry heaven the holy place; but the third heaven the holy of holies, into which Chriſt at his aſcenſion as our High Prieſt is entered, Heb. ix. 12. and has opened the entry into it for us alſo, chap. x 19.

Here this world lies in wickedneſs, there the other world ſhines in holineſs. Here is no clean thing, there is no unclean thing, Rev xxi. 27. It is the holy Jeruſalem, ver. 10. There is nothing there but what is holy, perfectly holy: even the ſpirits of juſt men muſt be made perfect, ere they enter there; and for others, they can never breathe the air of that holy land, but are kept without, chap. xxii. 15.

2. A moſt lightſome place. It is all light, Col. i. 12. The ſun in his brightneſs makes this world pleaſant; but then all looks awful and gloomy again in the night, and there is always night in ſome place of it But there is no night, no darkneſs there, Rev. xxi. 25. The ſeat of the bleſſed enjoys an eternal day; for the light thereof is not made by ſun and moon

moon circling about it, as here: they would be as needless there, as the lighting of a twopenny candle in the brightest sunshine here. And such light it is, as mortal eyes cannot behold, 1 Tim. vi. 16.

3. A most glorious place, Psal lxxiii. 25. How glorious would a king's palace on earth, with all its rich furniture, appear to us? But should all the glory of all the palaces on earth be brought together into one, how much more would that appear glorious? and we are allowed that thought to help us to conceive of heaven, Rev. xxi. 24. *The kings of the earth do bring their glory and honour into it.* For it is the palace of the King of kings, Psal. xlv. 15. where he keeps his court. Nay, it is his throne, Is. lxvi. 1. *Thus saith the Lord, The heaven is my throne, and the earth is my footstool.* How glorious must that throne be, that has such a footstool? So glorious that it would absolutely confound us mortals with its dazzling glory and splendour, Job xxvi. 9.

4. A most rich place. We know the riches of far countries, by the rich things brought out of them to our country: now every valuable thing comes from thence, Jam. i. 17. *Every good gift, and every perfect gift is from above, and cometh down from the Father of lights.* Every inhabitant there is a king, with a crown on his head, a sceptre in his hand, and royal treasures to support his dignity: for heaven is a *crowning city, whose merchants are princes, whose traffickers are the honourable of the earth,* to allude to Is. xxiii. 8. There the *gates are of pearl, and the street of pure gold,* Rev. xxi. 21. It is rich in its affording all things within itself, ver. 7. *He that overcometh shall inherit all things, and I will be his God, and he shall be my son.*

5. A most pleasant place. How can it be otherwise, considering the light, glory, and riches, that must needs make it a most beautiful and lovely place? therefore it is called *paradise*, 2 Cor. xii. 4. There a river of pleasures runs, enough to satisfy all the inhabitants,

habitants, Pſal. xxxvi. 8.; but no ſurfeiting, for there are no dreggy pleaſures there. Theſe we mortals can have no diſtinct notion of; the beſt gueſs to be made of them is, by the foretaſtes of heaven in the joy of the Holy Ghoſt, ſometimes afforded believers.

6. A moſt ſpacious place, John xiv. 2. *In my Father's houſe are many manſions.* It is ſhewn us not only under the notion of a large houſe, but of a country, yea a kingdom. If the airy heaven is more ſpacious that our earth, which it ſurrounds, and the ſtarry heaven than the airy heaven, what can we think of the third heaven that is above them all? Being a real place, it cannot be immenſe indeed, it is meaſurable; but we find it is meaſured by an angel, not by a man, Rev. xxi. 9. 15. And how can it be otherwiſe than of a vaſt ſpace, that is to be the happy abode of all the ſaints with the angels, containing the bodies of all ſaints that have been, or ſhall be to the end of the world?

7. *Laſtly*, A place liable to no ſhock or change. The apoſtle intimates to us, that it is a *continuing city*, Heb. xiii. 14. that will ſtand when all this world is laid in aſhes: a city that hath *foundations*, chap. xi. 10. *viz.* which ſhall never be overturned: a kingdom that *cannot be moved*, Heb. xii. 28. even when the viſible heavens and earth ſhall be ſhaken, ſo as to be ſhaken all aſunder. Therefore it is *eternal*, 2 Cor. v. 1.

Inf. 1. Let God's people be put to ſuffer for him what they will, they can never be loſers at his hand, Heb. xi. 16. *God is not aſhamed to be called their God: for he hath prepared for them a city.* Suppoſe they be turned out of houſe and hold, pinched with cold, hunger, thirſt, and nakedneſs, loaded with reproach, ſuffer the moſt exquiſite torments unto death; they are not loſers at his hand: he may well put them to all theſe, and yet maintain and ſhew his ſpecial love to them, having ſuch a place provided for them in the other world, where all will be abundant-

ly made up. And they had need of much here, that are like to have no part there: for have what they will, it is impossible it can make up their loss.

2. Lift your eyes, O sinners, from off all worldly glory, and stay your pursuit of it: there is a glory of heaven, in the view of which it would all disappear, like as the stars do at the rising of the sun. Alas! the glory that takes with most of us, is that which Laban's sons so highly esteemed, Gen. xxxi. 1. a great stock, riches, and wealth; they see no glory so attractive as that. But if ye are the children of God, the glory of the city above will darken it in your eyes. O set your eyes and hearts on that glorious city, Heb. xi. 10. The earth in its most beautiful spots is the work of God's hands, but the visible heavens of his fingers, Psal. viii. 3. but of the seat of the blessed he is the artist, Heb. xi. 10. *Gr.* as if the Omnipotent had used a peculiar art in making of that.

3. See the necessity of holiness, Heb. xii. 14. *Without holiness no man shall see the Lord.* Psal. xv. 1. *Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?* The unholy may get room in this world, and the chief rooms: but there is no room for them in the other world, but without the gates of heaven in outer darkness. If there be no holiness here, there will be no happiness hereafter; the dogs and swine come not into that holy place.

4. How inexpressibly happy shall they be that get thither? to enjoy the light there, behold the glory, possess the riches, drink of the refined pleasures, walk at liberty in that spacious place, and enter into happiness there where there is no change? The faith of this could not miss, if lively, to cause them sing the triumph before the victory.

5. *Lastly*, What an unspeakable loss must the loss of heaven be? If there were no more for hell, it might be most heavy. So great as heaven's happiness is, so great will their loss be, who come short of it.

SECONDLY,

SECONDLY, The other part of the other world is Hell, the seat of the damned. Concerning which, considered as a part of the other world, we shall, under the guidance of scripture-light, inquire into three things.

First, What it is? That there is a hell as well as a heaven, one who believes the scripture cannot doubt. As to what it is, we say,

1. It is a real definite place also. There is a local hell, as well as heaven. The scripture expressly calls it a place, Acts i. 25.—*that he*, viz. Judas, *might go to his own place*. And it hath its bounds whereby it is separated from heaven, Luke xvi. 26. There the spirits of wicked men separated from their bodies, are detained as in a prison, 1 Pet. iii. 19. 20.; and there their bodies being reunited to their souls at the last day, will be shut up, Matth. xxv. 41.

2. Hence it is a created thing also, *ibid.* But when it was created, I cannot say, no express mention being made of it by Moses in the history of the creation. Only it is *of old*, Is. xxx. *ult.* And whereas it is evident that the angels were fallen very early, and, I think, by the first day of man's creation; they found it ready for them upon their sinning, 2 Pet. ii. 4. This concludes it to have been made within the six days.

Secondly, Where it is? This question we cannot pretend to satisfy, the scripture not being clear in this point. It is our business to know how to escape it, rather than to dispute where it is. Two things in the general seem plain about it.

1. That it is without the boundaries of the heaven which is the seat of the blessed. Hence it is called *outer darkness*, Matth. viii. 12. It is without the gates of the holy city, Rev. xxii. 14. 15. the place of his glorious presence, as Cain was cast out from his presence, 2 Thess. i. 9.

2. That it is down or beneath in respect of heaven, the seat of the blessed; for so the scripture still speaks

of it as below. Capernaum exalted to heaven, was to be *brought down to hell*, Matth. xi. 23. the fallen angels were *cast down* into it, 2 Pet. ii. 4. *The way of life is above to the wise*, says Solomon, *that he may depart from hell beneath*, Prov. xv. 24. And says God, *A fire is kindled in my anger, and shall burn unto the lowest hell*, Deut. xxxii. 22. Accordingly it is called *the depth*, Luke viii. 31. *the bottomless pit*, Rev. ix. 1. the motion from which is *ascending* or *coming up*, chap. xi. 7.

Where it is more particularly, I think, the scripture doth not clearly shew. It is certain it is, be where it will.

THIRDLY, What sort of a place it is, as to the qualities thereof?

1. It is an unholy and unclean place, as much as any place can be so. There meet together all the dregs of the creation, persons and things, sin and all the effects thereof with the sinners, Rev. xx. 14. 15. Now there is much of that uncleanness upon the earth; but the earth will be purged and purified at length, and all gathered together there.

2. It is a place of horrible darkness, called therefore *outer darkness*, Matth. viii. 12. Light is sweet: but it is *the land of darkness, as darkness* itself: there is *the blackness of darkness*, Jude 13. *chains of darkness*, 2 Pet. ii. 4. where I think there is an allusion to the Egyptian darkness, Exod. x. 22. 23. and *the mist of darkness*, 2 Pet. ii. 17. No sun, moon, nor star light appear there, no candle shines there: and whatever fire is there, it is scorching heat without light, for those who having the light chose to walk in darkness.

3. It is a most dismal and melancholy place, a place of *weeping, wailing, and gnashing of teeth*, Luke xiii. 28. Nothing pleasant is to be found there; no pleasures of the mind, no pleasures of sense are there. It is a lake, yet there is not a drop of water in that lake

lake to cool the tongue; it is a lake of fire and brimstone. It is a pit, a bottomless pit. What heart can conceive the horror of such a place, or what dreary place or dungeon in the world can be a sufficient emblem of it?

4. It is a place of torment, Luke xvi. 24.; it is therefore represented by Tophet, or the valley of Hinnom, from whence it hath its name in the New Testament, in which place the idolaters burnt their children in the fire, and beat drums that they might not hear their shrieks. There the damned find themselves gnawn with the worm that never dies, scorched with the fire that is never quenched. There men pay dear for the pleasures of sin, which they sometimes swam in, being punished from the presence of the Lord.

5. It is a fast and firm place, whence there is no escaping. It is God's prison-house, where he keeps his criminals in chains till the judgement of the great day, 1 Pet. iii. 19. & 2 Pet. ii. 4. There is a gulf fixed that none can pass, to get out of that place into the seat of the blessed: but when one is once there, no sleight nor might can obtain liberty any more.

6. *Lastly*, It is an everlasting place. Whether there may be any change of it by the general conflagration, or not, we do not know: but certain it is, that if it be, it will be to the worse, and hell shall be for ever as well as heaven, for the fire there will be everlasting, Matth. xxv. 41. and the chains of darkness there are everlasting, Jude 6. There the worm dieth not, and the fire is not quenched: therefore the place where they shall be or are, is everlasting.

Inf. 1. God is a just God, and a most dreadful hater and avenger of sin, Hab. i. 13. He has given inconteſtable evidences of it in this world: but in the other world he gives such evidence as carries off all doubt of it from the sinner. As looking up into heaven the seat of the blessed, you may see God's love

to holiness; so looking down to hell the seat and place of the damned, you may see what fiery indignation he has against sin. How keen must that hatred of it be in him, who has prepared such a place for the punishment of it?

2. God may well suffer sinners to pass unpunished and prosper for a while, without any the least imputation on his holiness and justice. For he sees the sinner's day is coming, the place is prepared where his holiness and justice will be sufficiently vindicated. Indeed if there were no other world than this, or no hell in the other world for sinners, justice would necessarily require that they should be punished in this life. But since there is a reckoning with them on the other side, the accounts may lie dormant while they are here, with safety of justice.

3. The pleasures and profits of sin are dear bought, in whatever measure any do enjoy them, Matth xvi. 26. *For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?* It is absolutely impossible that ever any thing gained here should be able to quit the cost of such a lodging after death. If one should be kept in greatest extremity during this life, heaven would make up all: but if all the imaginable pleasures and profits of this world should be heaped together upon one, they could never be a sufficient hire for going to such a place.

4. *Lastly*, The misery of the damned is inexpressible, but certainly it is little believed. O what must the case of those be, whose unholy lives have now lodged them in that unclean place! How will they take with the blackness of darkness there! How can they bear up in that dismal place! endure the torments there, seeing no way to escape! How must it cut them, to think that there they must be for ever! Yet how unconcerned are we, that we go not into that place of torment!

These are the two parts of the other world, heaven and

and hell. And between them there is a great gulf impaſſable fixed, Luke xvi. 26. The nature of it we know not, further than that thereby all paſſage betwixt the two parts of the other world is ſtopt. Betwixt this world and the other there is a paſſage: but betwixt the parts of the other world there is none, and there never will be any, for it is fixed. So the inhabitants of each part are unalterably ſeated, that they cannot remove from the one to the other for ever, which makes the happineſs of the one, and the miſery of the other, eternal.

Theſe are the preſent parts of the other world. There is another part of it which is future, and will be added thereto after the laſt judgement, *viz.* the new Heavens and the new Earth, to be made by the omnipotent hand after the general conflagration, Iſ. lxv. 17. *Behold, I create new heavens, and a new earth.* 2 Pet. iii. 12. 13 —*We, according to his promiſe, look for new heavens, and a new earth, wherein dwelleth righteouſneſs.* Rev. xxi. 1. *And I ſaw a new heaven, and a new earth.* Of the nature and uſe of theſe we know very little. Only,

1. They will be an appurtenance of heaven the ſeat of the bleſſed, 2 Pet iii 13. As this world now is an appurtenance of hell, as being a world lying in wickedneſs; ſo that will be an appurtenance of heaven, as an inferior world wherein dwelleth righteouſneſs. It will be the court of the temple above, having ſuch a relation to heaven, as the court of Iſrael and the court of the prieſts to the temple-houſe, Iſ. lxvi. 22. *The new heavens, and the new earth which I will make, ſhall remain before me,* Heb. *at my face, ſaith the Lord.* So did the court, Exod. xxix. 42. *This ſhall be a continual burnt-offering throughout your generations, at the door of the tabernacle of the congregation, before the Lord: where I will meet you, to ſpeak there unto thee.* 2 Chron. i. 6. *And Solomon went up thither to the braſen altar before the Lord, which was at the tabernacle of the congregation,*

congregation, and offered a thousand burnt-offerings upon it.

2. They will be a very glorious heaven and earth, far more glorious than those that now we have. This is intimated by the newness of them. The heavens and earth that now are, are like an old garment, Psal. cii. 26. sullied and rent: but they will be splendid and beautiful as a new one. The day of their creation is the day of restoration of all things, *viz.* into their primitive glory and splendor, Acts iii. 21. and that with such an advantage, that the former shall not be remembered, in respect of the surpassing glory, Is. lxv. 17.

3. They will be pure and incorrupt, Rom. viii. 21. *The creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.* There will be no noisome vapour there, nothing offensive to the eye, smell, or ear, or touch; but all will be grateful to the senses of glorified bodies, Rev. xxi. 4. 5. *There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne, said, Behold, I make all things new.* All the effects of sin on the creature shall be purged away, and as it were swept off into the lake of fire, Rev. xx. 14. That earth will be holy ground, in a more strict sense than the ground of the temple of Jerusalem was; nothing touching there, that is defiling, and therefore nothing to purge away there. Compare Rev. xvi. 16. 19.

4. They will belong to the saints, without any partnership of the wicked in them, 2 Pet. iii. 13. *We—look for new heavens, and a new earth, wherein dwelleth righteousness.* The wicked's heaven and earth will then be away, consumed with fire, and those of the godly succeed, wherein they can have no part with them. The dominion over the creatures lost by Adam, and purchased again for the saints by Christ, is not fully restored in this life: but it is promised,

and

and shall then be restored in the other world. Abraham had the promise of being heir of the world, Rom. iv. 13. and the meek have the promise of inheriting the earth, Matth. v. 5. and that alone and in profound peace, Psal. xxxvii. 9. 10. 11. which hath not its full accomplishment but in the new earth.

5. They will be of use for the glory of God, and the delight of the saints. These were the design and end of the first heavens and earth, which were made all very good: but that design of them was marred by sin. Therefore, in the restitution of all things, that design shall take, Rom. viii. 20. 21. God will set them up as monuments of his glory, looking-glasses of his power, wisdom, and goodness. They are so now, Psal. xix. 1. but, by reason of our blindness, the end is not obtained: but then the eyes of the saints shall be cleared, and the looking-glass brightened; and so the Creator shall have his glory. And they will serve for the delight of the saints, Is. lxv. 17. 18. *Behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind. But be you glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy.* God himself will be their chief delight, with the glory of the highest heavens, but the new heavens and earth will be their secondary delight.

And none must think, that upon this there must be an interruption of their heavenly joy and happiness: for suppose them to be sometimes bodily on the new earth, which 2 Pet. iii. 13. seems to favour, it will be but as coming to their country-seat, and they will still have the glorious presence of God with them, for the new heavens and earth shall *stand at his face*, Is. lxvi. 22. *Heb.* as the court of the temple did. There will be no with-holding the face of his throne there, as now, Job xxvi. 9.

6. *Lastly*, They will remain for ever, Is. lxvi. 22. That glorious fabric shall stand for ever: it will never

ver wax old, it shall never be shaken in the least, nor taken down. A beginning it will have, but no end. There will be no deluge, nor conflagration of the new heavens and earth.

Inf. 1. As we go through this world towards the other, there is great need to take heed that we do not mistake our way, taking the way to hell instead of the way to heaven. For where-ever our way lands us, there we are fixed. If one instead of going to one city, should mistake his way and go to another, he seeing his mistake might go out of the wrong way to the right one, and so retrieve his error: but when one is once landed in hell, there is no retrieving of that mistake, there is no getting over the gulf betwixt it and heaven.

2. The unhinging of the creation will be remedied, and the abused creatures will be delivered and restored to their primitive end. Ungodly men abuse these visible heavens and earth to the dishonour of God and service of their lusts; whereby the creation groans under them. But God will put an end to that, destroying this abused and polluted fabric, and rear up a new one, where no abuse can have place for ever, but God shall be glorified.

3. They make more haste than good speed, that set their hearts on this earth to inherit it. For whatever speed they come therein, their inheritance will be burnt up, it will not last: the earth that will last, where one may make a sure purchase, belongs to the world to come, and particularly to heaven, and will be the inheritance of the saints only, Psal. xxxvii. 9. *For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth.* Therefore it is undoubtedly better to wait for our part by faith, than to press for it in hand here.

4. God's people have no reason to grudge and be uneasy, however small a portion they have of this earth; nor yet to despond on the view of the wickedness done upon it. For there is a new heaven and earth

earth coming more glorious than this, in which they shall not be hampered, but enjoy it all with all freedom as the lords of it. And there shall be no sin nor disorder in it, no injustice or oppression, no ill neighbourhood; nothing but righteousness dwelling there.

5. *Lastly*, Hell will be a close prison, there will be no getting out of it for ever. There is an impassable gulf betwixt heaven and it; the new heavens and earth will be an appurtenance of heaven; and therefore the prisoners there can no more get out to the new earth, than to the highest heaven. Nay, neither devils nor men will be able to come from thence to set a foot upon that earth, however they range through this. So losing heaven, they will lose the earth too.

Thus far of the parts of the other world.

II. *Of the Inhabitants of the other World.*

We have seen the parts of the other world, let us now consider the inhabitants of these parts. And,

FIRST, The inhabitants of the upper part, *viz.* heaven. These are,

1. God himself, the Father, Son, and Holy Ghost, Matth. vi. 9. God is every where present, and immense: but there he is as a King in his palace, on his throne. There he manifests his glory, in a manner inconceivable to us mortals: and by his glorious presence makes the happiness of the creatures, who being there see his face. How glorious is a palace when the king is in it with his court? In heaven the great King of the world keeps his court.

2. The man Christ. He was sometime an inhabitant of our world, and when he was in it had not where to lay his head: now he is there, and will be there to the end of the world, Acts iii. 21. sitting on the right hand of God, as the heir of all things. And there he will be for evermore, 1 Thess. iv. 17. He is there in inconceivable glory, even of his blessed body, Phil. iii. 21. In his transfiguration on

earth,

earth, *his face did shine as the sun, and his raiment was white as the light*, Matth. xvii. 2. How gloriously must it then shine in heaven!

3. The holy angels, Matth. xxiv. 36. These are glorious creatures, natives of the place, pure spirits that never sinned, waiting about the throne, ready to execute the commands of God and Christ their head. They are of a nature superior to man; but full they are of love and good-will to us, witness their song, Luke ii. 14. at our Saviour's birth; and our nature is exalted above theirs in Christ, so that they are ministering spirits to the heirs of salvation, Heb. i. *ult.* Their number we know not, but there must needs be vast numbers of them, considering the scripture-account, Dan. vii. 10. even such as is innumerable to us in this state, Heb. xii. 22. See Matth. xxvi 53.

4. *Lastly*, The souls of all departed saints are there, now perfected, Heb. xii. 23. There are the blessed souls of all the holy patriarchs, prophets, and apostles, and of all the godly that have been in the world since the beginning: thither all the godly that now are in the world, yea and all that shall be to the end of the world, shall certainly go and dwell for ever. Enoch and Elias are there soul and body; and so shall all the saints be after the last judgement, shining in glory, as the stars of the firmament.

SECONDLY, The inhabitants of the lower part of the other world, *viz.* hell. These are,

1. The devil and his angels, Matth. xxv. 41. all of them with their prince, called *the prince of the devils*, chap xii. 24. fallen angels, 2 Pet. ii. 4. These are most wicked and unclean spirits, enemies to God and Christ, Matth. xiii. 39. 2 Cor. vi. 15. and to mankind, therefore called *Satan* or *an adversary*; subtil as a serpent and mischievous, false and deceiving, malicious and cruel, murderers and roaring lions, desperate without hope for ever. The number of them is without question vast, a legion of them being

being in one man, Luke viii. 30. They are not so fixed to their eternal abode as yet, but that this world is full of them, so as no man wants a tempter carrying his hell about with him; but they will be fixed at length in their place, which they themselves are sure of, Luke viii. 31. Jam. ii. 19.

2. The souls of the wicked departed, Luke xvi. 23. There is their habitation as of prisoners in a pit, 1 Pet. iii. 19. These also are wicked spirits, having been by death driven away in their wickedness; and now absolutely desperate, without the least gleam of hope; from which must needs issue their arriving there at a height of wickedness agreeable to their state. Their number also is vast, being all that have lived and died in their natural state from the beginning of the world, and will be increased with all that shall so live and die to the end.

Inf. 1. Heaven's happiness must needs be unspeakable, in respect of the society there. The saints going thither shall no more be in a lonely condition, but have the pleasant society of other saints perfected, holy angels, the man Christ, and God himself. The society of saints here is very comfortable, how much more the general assembly of them in heaven? There are the angels, the courtiers of the great King burning with love to God, and warm love to the saints. Yea there is the tabernacle of God with men, Rev. xxi. 3.

2. Hell's horror must be unspeakable also, in regard of the society there. The appearance of one evil spirit now strikes the children of men with terror: but who can conceive the horror of being cast into one prison, with the damned crew, to hear the hissing of these serpents, the roarings of these devouring lions, the weeping, wailing, and gnashing of teeth of the wicked sunk in despair? and that for ever!

3. The two parties now wearied of one another, will be fairly parted in the other world, never to come together again. The godly are weary of the

society of the wicked. The psalmist finds himself as dwelling in Mesech and Kedar, Psal. cxx. 5. *among lions, among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword*, Psal. lvii. 4.; and therefore wishes for wings to flee away from them, Psal. lv. 6. *O that I had wings like a dove! for then would I fly away, and be at rest.* Death will give these wings to them, that will carry them away quite from among them. Jeremiah desired a lodge in the wilderness, that he might leave his people: but now he has got a lodging in heaven, where he can no more be uneasy from them, Jer. ix. 2.

The wicked are weary of the society of the godly: they desire it not, they are hampered with it, it is a burden to them. They will be quit of it in the other world, where they will see their faces no more, but afar off in Abraham's bosom, and at the last day in the air on Christ's right hand. The unpassable gulf will be between them and them there for ever.

4. True lovers of the saints and holy society will be satisfied at length: and the lovers of the company of the ungodly will get their hearts fill of it. There is great stress laid upon our love of the godly for their godliness, Christians for Christ's sake, 1 John iii. 14. *We know that we have passed from death unto life, because we love the brethren.* Such will never get enough of their society here; but there they shall be led into an unmixed society of saints, where is not one wicked person, not one sinner: and herewith they should now comfort themselves, while they dwell in the tents of Kedar. There is great stress also laid on the love of ill company, Prov. xiii. 20.—*but a companion of fools shall be destroyed.* Such will get a fill of it, when they come to the other world, to the society wherein is not one gracious person; when they shall be bundled together in punishment with those, with whom they have been bundled together in sin, Matth. xiii. 30.

5. *Lastly,*

5. *Laſtly*, As ye would chuſe your habitation in the other world, chuſe your way now; for it is impoſſible that one way can lead to both. The way of faith and holineſs leads to heaven, the way of unbelief, unholineſs and licentiouſneſs leads to hell, Matth. vii. 13. 14. *Enter ye in at the ſtrait gate*, &c. Do not think ye can enter into life by the broad gate; for *without holineſs no man ſhall ſee the Lord*, Heb. xii. 14. Ye will join yourſelves to thoſe now, with whom ye will be joined for ever; therefore ſays the apoſtle to the believing Hebrews, *Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jeruſalem, and to an innumerable company of angels*, &c. Heb. xii. 22. 23. 24. and ſays Solomon, *He that walketh with wiſe men ſhall be wiſe: but a companion of fools ſhall be deſtroyed*, Prov. xiii. 20.

III. *Of the Paſſage into the other World.*

As to the paſſage of unbodied ſpirits, to wit, angels good or bad, who ſometimes are here, and depart again into the other world, we inquire not about it. But the paſſage into the other world for us mortals, is what we are concerned to know. Paul had a paſſage into it extraordinary for a viſit; how that was, in or out of the body, he himſelf could not tell. It is for habitation, the paſſage into it, for our laſting abode, that concerns us. It is twofold.

Firſt, One extraordinary, by a tranſlation ſoul and body into it. There have been three unqueſtionable inſtances of it, *viz.* of Enoch before the law, Gen. v. 24. Heb. xi. 5. of Elijah carried up by a whirlwind into heaven, 2 Kings ii. 11. under the law; and of Chriſt himſelf, who is ſaid to have been taken up, Acts i. 9. But theſe were altogether extraordinary.

Secondly, The ordinary paſſage is by death, whether into the upper or lower part of the other world, as appears from the parable of the rich man and La-

zarus, Luke xvi. Hence death is called a *going hence*, Pſal. xxxix. *ult.* a *departing*, Luke ii. 29. *viz. out of this world*, John xiii. 1. Death diſſolving the union betwixt the ſoul and the body, the ſoul, like a bird on the opening of the cage, gets away, and goes into the other world, departing either into heaven or hell, 2 Cor. v. 1. Phil. i. 23. Luke xvi 22. 23. Of this paſſage we know little, and can only ſay theſe few things.

1. It is a quick paſſage, by which the ſoul is ſoon wafted over and landed on the other ſide. Whatever be the diſtance betwixt us and either part of the other world, as it is certain it is a vaſt diſtance betwixt us and the higheſt heavens, yet the departed ſoul ſoon paſſes it over, and is in its place there, as appears from Chriſt's ſaying to the penitent thief, Luke xxiii. 43. *To-day ſhalt thou be with me in paradiſe*; where the journey was not begun till three o' clock afternoon, ver. 44. 46. but accompliſhed that day. And there is no queſtion, but it is much the ſame to the other part, which is the lower part of the other world.

2. The paſſengers are not left alone in it: but as at our coming forth of the womb into this world, there are ſome people of this world ready to receive us, and diſpoſe of us; ſo at our going out of this world into the other, there are ſome of that world to receive us, and attend us. So that however unknown the road is to us, we will not be alone in it. And,

1*ſt*, As to the ſouls of the godly paſſing into heaven, it is clear that it is ſo with them; and that,

(1.) The Lord Jeſus himſelf is with them. The general promiſe ſecures this, Heb. xiii. 5. *I will never leave thee, nor forſake thee.* David was confident of it, Pſal. xxiii. 4. *Yea, though I walk through the valley of the ſhadow of death, I will fear no evil: for thou art with me, thy rod and thy ſtaff they comfort me.* This was typified by the ark's going before the people into Jordan, and ſtaying there till they were

were all got ſafe over. At the birth of the gracious ſoul into the other world, the Lord Jeſus himſelf is the party that receives it, Acts vii. 59.

(2.) That good angels are with them for their convoy. They attend them in their life, doing them many good offices unperceived, having a charge over them, Pſal. xci. 11. *He ſhall give his angels charge over thee, to keep thee in all thy ways.* And can one imagine that they will be wanting to them on ſuch a non-ſuch occaſion? If they are to keep them in all their ways, ſurely they will not leave them alone in that way betwixt the two worlds. They are miniſtering ſpirits to the apparent heirs of ſalvation, Heb. i. *ult.* Surely theſe heirs will not want their miniſtration, when they are to enter to their inheritance.

They will carry them to heaven, Luke xvi. 22. And this may ſerve to account for the quickneſs of their paſſage, being carried by angels, who for their ſpeedy motion are ſaid to fly, Iſ. vi. 2. 6. Dan. ix. 21. Compare Pſal. civ. 4. Ezek. i. 14.

2*dly*, As to the ſouls of the wicked paſſing into hell, that matter is not ſo very clear. The ſcripture ſpeaks not of the rich glutton's attendants into his place in the other world, Luke xvi. 22. 23. plainly intimating, that no comfortable or honourable attendance is for them. But yet it gives hints of their attendance by ill angels or devils, Job xxxiii. 22. and is poſitive that they are driven away, Prov. xiv. 32. And how can it be imagined, but the roaring lion, who is ſtill going about ſeeking whom he may devour, will be ready to receive the prey when it is coming to his mouth?

3. It will be a ſtrange and ſurpriſing paſſage. How ſtrange will it be to the ſoul to find itſelf in a moment unbodied, that its body lies dropt in ſuch a place, and it has no more communication with it! There will be ſurpriſes of wonder, at the ſudden change in itſelf, and at the objects about it which it never ſaw before. The godly ſoul will be ſurpriſed with

joy, in the happy change, the blessed attendants; and the wicked with horror at the unhappy change, and the frightful society it now enters into.

4. *Lastly*, A passage where there is no repassing. It is without coming back till the great day. The godly would not, and the wicked shall not be able to return. It is a passage we have no access to make trial of, but once entering upon it go forward for good and all, Heb. ix. 27.

Now when the soul is passed and gone into the other world, the body still remains in this, being laid up in the grave until the last day. But there it lies dead and moveless, having no more portion in what is done under the sun. But the body also must pass into the other world, and all mankind shall be inhabitants of that world at length in their bodies, as well as their souls. Of this we may note these few things.

1. The time appointed for it is the last day. Then and not till then shall the bodies of men be transported thither, Matth. xxv. *ult.* They must sleep in the dust, till the end of this world, Job xiv. 12. and then be removed into the other world, for eternal inhabitants, not to remove any more.

2. Then shall they be raised up out of their graves for that passage, their souls being reunited to their bodies: so shall they awake out of their long sleep, Dan. xii. 2. Christ will come again to judgement, and the trumpet shall sound, at which all the dead shall arise, their souls being by his mighty power returned into and united again to their bodies, John v. 28. 29. Then they rise to take their last farewell of this present world.

3. They shall be gathered together by the ministry of angels into two companies, the one to pass into the upper part, the other into the lower part of the other world, Mark xiii. 27. Matth. xiii. 40. 41. Thus every grave shall be emptied then, no place in the earth or sea shall hold back any of its dead, Rev.

xx.

xx. 13. and being brought forth, none of them ſhall be loſt by the way unto the place where the judgement will be, all ſhall be brought thither, Rom. xiv. 10. good and bad, from all corners of the earth and ſea.

4. The fair company of Chriſt's ſheep ſhall be caught up from this curſed earth, never to ſet a foot on it more, into the clouds, and there in the air be ſet on Chriſt's right hand, 1 Theſſ. iv. 17. Thus they are ſo far in their way to the other world. And the reprobate goats ſhall be left ſtanding on their own earth, upon Chriſt's left hand, Matth. xxiv. 40. the nearer perhaps to their part of the other world. And this will be the laſt ſtation that ever they will have upon it.

5. Chriſt will, by a ſentence from the throne, adjudge the righteous unto the upper part of the other world, after due cogniſance taken of their caſe, Matth. xxv. 34. *Then ſhall the King ſay unto them on his right hand, Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world.* And by a ſentence from the ſame he will adjudge the wicked unto the lower part of it, ver. 41. *Then ſhall he ſay alſo unto them on the left hand, Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels.* So there is no more uſe for this world, but ſaints and ſinners muſt leave it now, having got their route for the other world.

6. *Laſtly*, Immediately the wicked paſs away into hell in one company together, there to receive eternal puniſhment; and then the godly having ſeen them turn their backs and go away, do go off into heaven with Chriſt. And then comes the general conflagration, ſucceeded with the creation of the new heavens and earth.

Inf. 1. Death is a matter of the higheſt importance to all, as being the paſſage into the other world. As none of us can miſs to die, ſo none of us can miſs to paſs

pass out of this world into the other. Ah! why then are we so unmindful of it? why do we not set ourselves more to prepare for it? Why are we so much concerned for this world that we must leave, and so little for that world we must depart to? Pass we must, but cannot return: what is but once to be done, had need to be well done.

2. Though dying is in itself an awful thing, yet to the godly it is most safe and comfortable. They have a happy lodging on the other side, and they will get a joyful convoy thither. To look into the waters is frightful; but they have a firm ground to the believer, and they are not so deep as they look to be. It is an awful thought, to think of that moment wherein the soul drops the body, and passes unto the other world: but Christ is ready to receive the believer's soul, and the angels to welcome and attend it into their world of bliss.

3. Death, however dreadful it is in itself, is far more dreadful in its consequences to the ungodly. Were there no more for them but to die, and so to be done, or cease to be, it would be more tolerable. But the horrible place they pass into in the other world, the frightful state abiding them there, is fearful beyond expression. What moment they are expiring, they are waited for of the destroyers, to be driven away in their wickedness.

4. *Lastly*, All of us have certainly greater interest and concern in the other world, than in this. For here we are but passengers, there we will be eternal inhabitants. And not only is the greatest concern for our souls there, but even for our bodies too.

IV. *Of the State of Men in the other World.*

I proceed now to the last head I proposed to consider, namely, The state of men in the other world. And in handling of this weighty subject, two things must be inquired into.

1. The

1. The ſtate of ſeparate ſouls in the other world.
2. The ſtate of ſoul and body reunited.

Of both which in order.

I. *Of the State of ſeparate Souls in the other World.*

The ſtate of ſeparate ſouls commences at death, whereby the ſeparation is made, and continues until the reſurrection, when the ſoul and body are reunited. Which ſtate therefore can have no place, where death has not place, as in thoſe whom Chriſt coming again will find alive on the earth. For clearing of this branch, we ſhall,

1. Inquire into the ſtate of ſeparate ſouls in the other world in general.
2. Conſider the different ſtates of ſeparate ſouls in the different parts of that world.

I. We ſhall inquire into the ſtate of ſeparate ſouls in the other world in general. And,

1. They are in a ſtate of activity, and not aſleep, without life, ſenſe, underſtanding, and action, as ſome profane men would have it. That is the ſtate of the body indeed after death, but not of the ſoul, which is of a ſpiritual and active nature. The ſeparate ſouls of the ſaints are not aſleep, but with the Lord, 2 Cor. v. 8. Phil. i. 23. whereby the ſcripture expreſſeth a ſtate of happineſs, 1 Theſſ. iv. 17. Neither are the ſeparate ſouls of the ungodly aſleep, as is evident from the caſe of the rich man in hell, Luke xvi. 23. 24. 25.

2. They are totally and finally removed from the buſineſs of this world, Eccl. ix. 6. Whatever their activity be, they act no more in thoſe things that are the affairs of this life. Death puts an end to all that with them, Pſal. cxlvi. 4. and therefore they are ſaid to reſt from their labours, being freed from the buſineſs and troubles of this life. Accordingly, whatever they poſſeſſed while here in life, their intereſt

tereſt therein is expired, Luke xii. 20. However careful and buſy they have been in theſe, death puts a final ſtop thereto in a moment.

3. Their activity is wholly intellectual and ſpiritual, as that of the angels good or bad, Matth. xxii. 30. They are then diveſted of their bodies, and ſo can uſe them no more than if they had no manner of concern in them. The body furniſhes all men with buſineſs, what to eat and drink, wherewith to be clothed, where to lodge, how to provide for themſelves and families: and this is the whole buſineſs of many. But in the other world all that is ſcored off. Only the ſpiritual faculties, of underſtanding, conſcience, will, and memory, laſt; and thoſe will afford them employment and continual action, Luke xvi. 25.

4. Their knowledge is exceedingly enlarged, their faculties are cleared beyond what they were in this life, either to their happineſs or miſery. The clay body being fallen down from about the ſoul, it will ſee far more clearly than before. The miſt that aroſe from this vain world unto them, will then be ſcattered. The other world they only heard of before, they will then ſee, and know the truth of what was reported from the word, by their own experience. Whatever be the ignorance prevailing in this world, there is none there but will know at another rate than now, what God, Chriſt, ſin, *&c.* are.

5. They are in a ſocial ſtate, and not ſolitary, they are in company with other ſpirits. The other world is doubtleſs a throng world, thronger than this, whether we view it in the upper or lower part: for there all paſt generations of men are, here is one generation only. The ſaints go into a bleſſed ſociety, Heb. xii.; and the wicked have their numerous ſociety in the other world too, Luke xvi. 28.

6. *Laſtly*, They are in a determinate unalterable ſtate, and can never change ſeats more, Luke xvi. 26. Now we are in a ſtate of trial in this world, but

but in the other world they are at their journey's end. The tree is fallen, and must lie for ever as it has fallen. In heaven there is no need of repentance, and in hell there is no place for it. Death determines our eternal state. If one is well in the other world, he is well for ever; if he is ill there, he is so for ever.

II. Let us now consider the different states of separate souls in the different parts of the other world, *viz.* heaven and hell. And,

FIRST, Of the state of separate souls in heaven.

1. They are perfect in holiness there, Heb. xii. 23. In death dropping their bodies, they drop also the body of sin and death, that they may enter the new Jerusalem, where no unclean thing can enter. Then there is a full application of the blood of Christ to them, which in a moment makes them perfectly clean. So there they shine in the glory of the perfection of the divine image in them. There is no more darkness in their minds, rebellion in their wills, or carnality in their affections. The guilt, power, defilement, and indwelling of sin, are wholly and for ever removed.

2. They are in a state of rest there, Rev. xiv. 13. Their wearisome toil and labour which they had with the troubles of this world, is at an end, never to return; the weary work they had in fighting against sin, their watching, mourning, groaning, *&c.* thereby occasioned, are all away. They are got through the weary wilderness and Jordan, and are now seated in Canaan above. The victory is obtained, and the sword is laid by.

3. They are with the Lord there, 2 Cor. v. 8. They have the glorious presence of God and Christ there. That Jesus in whom they believed, and whom their soul loved while unseen, they see now, for they are with him, Phil. i. 23. That God to whom their souls

ſouls tended in faith and love while here, they are now admitted to ſee his face, which is the privilege of the inhabitants of heaven, Matth. xviii. 10. 1 Cor. xiii. 12. They ſee all in him neceſſary to ſatisfy a ſoul, and they ſee him as their own God, and hence ariſe perfect eaſe, reſt, and ſatisfaction: and they no more miſs the comforts and conveniencies of this life, than one does a candle when the ſun ſhines in his meridian brightneſs.

4. They are in a family of love there. Heaven is the place of love, and there it will endure for ever, when faith is turned into ſight, and hope to enjoyment, 1 Cor. xiii. 8. No ſociety can be happy without a bond of love; and there is ſo little love in this world, that it is a miſerable world: but all flames with love in the other world; God lets out his love to the ſaints there, and they flame in love to him again. They live in love with the angels, and warm is that love which theſe now miniſtering ſpirits bear to the heirs of ſalvation, and which theſe heirs have one to another in that world. Hence is Abraham's boſom. For there holineſs is perfected, and their love both to God and one another.

5. They are in a ſtate of joy, pleaſure, and delight there, Pſal. xvi. *ult.* Matth. xxv. 21. While we are here, there is a difficulty of joy entering into us, we are ſo beſet with cauſes of ſorrow: but there the ſaints are entered into joy; there is an ocean of joy there, nothing but joy whereſoever they look. They had their weeping time here, now they are comforted: never a ſorrowful thought can take place with them more. The dreggy pleaſures of ſin and ſenſe are not there, but ſpiritual pleaſures are there in fulneſs; and theſe doubtleſs are the far more exquiſite, as our ſouls are more penetrating than our ſenſes.

6. They are in a ſtate of holy exerciſe there, Rev. iv. 8. Heaven's reſt is not a lazy reſt of idleneſs, but it is a ſabbath's reſt, wherein they are employed in pleaſurable and refreſhful exerciſes; therefore they

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are said to *walk with him in white*, to be *led to living fountains of waters*. Their proper work is praise; there they sing the new song, to the glory of God, and their own eternal delight.

7. They know that their happiness shall never be lost or diminished, however it may be enlarged, Rev. xxii. 5. So they are perfectly secure there, as in a state of unalterable felicity. Thus the view of the endless ages of eternity must give them a new pleasure and satisfaction, upon every reflection thereon; while they know it will spin out their happiness for ever.

8. *Lastly*, They have the comfortable expectation of the additional happiness waiting them at the last day. Now they have the first-fruits of bliss, and they see the full harvest is coming, Rev. vi. 11. The separated souls of the saints are in firm expectation of their reunion with their bodies, and the glorious resurrection of the body; their meeting the Lord in the air in their bodies, their standing on his right hand, and receiving the final sentence, *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.*

SECONDLY, The state of separate souls in hell.

1. They are in a settled state of sin there, Prov. xiv. 32. *The wicked is driven away in his wickedness.* They are in a state of sin here, it is true: but then it is not such a settled state, but they may get out of it. There are offers of Christ made to them, whereby their guilt may be removed, *&c.* But then their guilt, defilement, the dominion, and indwelling of sin, are left on them never to be removed. Then is said concerning them, *He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still*, Rev. xxii. 11. There are no offers of the despised blood and Spirit of Christ there, no voice of a Saviour and salvation. The backsliders are there filled with their own ways.

2. They are in prison there, *reserved to the judgement of the great day*, 1 Pet. iii. 19. There was a time wherein they run on in a course of crimes against God, who suffered them, some longer, some shorter while: but death came and arrested them, and the souls of the criminals were committed to the prison in hell, out of which there is no escape. There they are prisoners in the pit, with the filth of their sin as their prison-garments on them, never to be changed.

3. They are in a state of torment there, Luke xvi. 23. They took their rest, while they should have been busy for salvation; and now they have no rest, Rev. xiv. 11. They slept in seed-time, and they are left in a starving condition now. Wrath from the Lord has seized them, as his enemies, and is let in in floods into their souls. They have a memory, wherewith now they can call to mind what way they passed the time of this life: they have a conscience that is now awake, and is to them a never-dying worm. Nothing now remains with them of their sins, but what is tormenting: all pleasurable passions are now rooted out of them, and tormenting ones only remain.

4. They are in a state of desperation there, Matth. xxii. 13. *Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth.* They had some hopes while here; though they were but false hopes, they made them easy. But now all hope is plucked up by the roots with them, and it is not possible they can hope any more. And O how cutting must the despair be in hell, it being absolute! While men are here, when all hopes of the removal of trouble are cut off, they know that death is coming, and that will end it. But they that are in the other world know that their state is eternal, and despair for ever. This cannot fail to heighten their sin, being no more in circumstances for counterfeiting love to God, or regard to his commandments.

5. *Lastly*,

5. *Lastly*, They have the fearful expectation of the additional misery waiting them at the last day. It seems to be pretty plain, that the damned are not quite so miserable now, as they will be after the resurrection and last judgement for ever. For,

1*st*, This may be gathered from scripture-testimony. The rich man in the parable, Luke xvi. was afraid of further torments, ver. 28. The devils are cast down to hell, 2 Pet. ii. 4.; but there they are reserved unto judgement, as malefactors reserved in prison till the day of execution: and they are in expectation of a time of further torment, Matth. viii. 29. and tremble in view of it, Jam. ii. 19. And at the last day, reprobate men must depart with them into the same fiery torments, Matth. xxv. 41. and consequently into greater than they now have.

2*dly*, It appears from the nature of the thing. For whereas their bodies are now at ease in the grave, they also must then be tormented. So they must needs be in fearful expectation of the sounding of the last trumpet, the resurrection of their bodies, their station at the Judge's left hand, and the dreadful final sentence, and the execution thereof. So the difference seems to be betwixt their present and future state, as betwixt malefactors in chains in the dungeon, and their being led forth to execution.

The reasons hereof are,

(1.) At the end of the world, there is to be a general judgement, wherein they are to receive their final sentence: and there must be something reserved to be the effect thereof, that was not before. Then wrath comes on to the uttermost, as being the time of the last pouring out of the indignation, appearing in the general conflagration, and sweeping away all sin and effects of sin from all other quarters, into hell with the damned themselves, Rev. xx. 14. So that these things now scattered through the creation, will be gathered together, and lodged in and with them.

(2.) The cup of the sin of the damned may be yet

a-filling up, a-filling up to the last day. I mean not this as to their personal sinning in hell, but as to their current guilt in this world, when they are away out of it, for which they must then answer: for a man's sin may be living and active, when he is dead and gone; as the observation of all ages testifies, seeing the world much the worse of some that are dead and away out of it. Is not Adam's sin, which has run more than five thousand years in the world already, running still and infecting his posterity, and will to the world's end? for which he needed a pardon, and has no doubt got it.

It is a certain truth, that rational agents are accountable for the native consequences of their actions, Exod. xxi. 33. 34. And it is as certain, that there may be a train of mischievous consequences following mens sin in the world after they are departed: and can one imagine that wicked men shall not be made to answer for these? Should one lay a train for blowing up a house, which yet should not work till he were got many miles off; or one give poison to another, which yet should not kill till some years after; would not such be held murderers, and punished accordingly? No doubt of it. So is the case here.

There are four cases particularly among others, wherein mens guilt may be increased after they are dead, and their accounts enlarged against the great day.

[1.] Their being authors of any evil, springs of mischief, as Jeroboam was, 2 Kings xvii. 22. 23. Inventers of evil things are branded with ignominy by the Spirit of God, however they may pride themselves therein. Such are contrivers and makers of wicked laws, whereby multitudes are driven to sin; introducers of ill customs into nations, congregations, or families, whereby a course of sin is set a-going, and the older it grows gathers the more strength, and may last many generations, perhaps to the end of time.

time. But all the sin and misery following on such actions, will be chargeable on the author.

[2.] The case of injustice, whether by stealing, cheating, oppression, or defrauding any manner of way, where restitution is not made, especially where men leave such ill-gotten goods to theirs after them. For this is a continued stream of injustice running from time to time, for right can never rise from wrong in the sight of God. And the loss and misery thereby coming to the children and friends of the injured from generation to generation, is still chargeable on the unjust man, till restitution is made, Job xx. 9. 10. This may account for apparitions of persons departed, ordering restitution.

[3.] The case of companionship in sin, such as is the case of drunkards, unclean persons, and all social sinners, who ruin others together with themselves: for at their door the ruin of their companions in sin must lie, if they be ruined. Therefore the rich man in hell wished his five brethren might get repentance, Luke xvi. 27 28. knowing that while they did not repent, he was chargeable with their ruin; and that would increase his torment, if he should have the blood of their souls to answer for too, at the last day, Matth. xiii. 30. for in burning bundles, each stick makes the other burn the more keenly.

[4.] *Lastly*, The case of ill example, Matth. xviii. 7. They who in words, actions, or behaviour, set an ill copy to others, they will not readily in a sinful world miss some to write after them, following their criminal example. But the more followers they get, the greater will be their guilt; and the longer they are followed, the longer will their accounts run on, even as long as they are followed, though dead and gone. And it is often seen, that the ill example of parents especially runs in a train of sin from generation to generation.

Thus it is evident, that the cup of the sin of the damned may be increasing or filling up after death:

and if so, their torment will be increased accordingly against the day of final reckoning. And they may know their sin to be still going on in the world, while it is not in their power to stop its course; and therefore they cannot miss fearful expectations of additional misery against the last day.

Thus far of the state of separate souls in the other world.

II. *Of the State of Soul and Body reunited, in the other World.*

Having spoken of the state of separate souls in the other world, we come now to inquire into the state of soul and body reunited. And for clearing of this also, we shall,

1. Inquire into the state of reunited souls and bodies in general.

2. Consider the different states of reunited souls and bodies, in the other world.

I. We are to inquire into the state of reunited souls and bodies, or whole men, in the other world, in general. This state takes place after the resurrection, general judgement, conflagration, and departure of the righteous and wicked, each into the respective places of their eternal abode in the other world, and continues for ever. And we may view it in the following particulars.

1. They shall be in a state of living for ever and ever. As separate souls do not sleep, from death till the resurrection; so the soul and body then reunited shall never be dissolved again: so the whole man shall be in life for ever from the moment of the resurrection; there will be no graves in the other world, but the great one, hell, where all the wicked will be together buried alive. That the saints in heaven will ever live, is evident. That the damned in hell will be eternally alive too, appears from that their punishment of sense there will be without end, Matth. xxv. *ult.*

ult. with ver. 41. Rev. xx. 10. It is true, the ſtate of the damned is called a ſtate of death, and eternal deſtruction: but it is ſo called only in oppoſition to a happy life and ſtate of ſalvation. Their life will be a death; they will be ever dying, but never die out; otherwiſe their pain of ſenſe could not be eternal. So it is in the other world, where we are to live indeed, to live without dying.

2. We will live there in the ſame bodies we live in here. The very term *reſurrection* implies this. If they were other bodies that were to be made for us, that would be a creation, but not a reſurrection of the body. It is *this mortal*, this *vile body*, that will be raiſed for us to live in there, 1 Cor. xv. 53. Phil. iii. 21. Beſides, it is inconſiſtent with the divine equity, that the bodies of the ſaints, the temples of his Spirit, that were employed in his ſervice, ſhould be left in the duſt, and other bodies glorified; and that the bodies that ſinned ſhould lie at eaſe, and other bodies ſuffer in hell. And ſurely it is as eaſy for Omnipotence to raiſe the old body, as create a new one.

3. But we will live there without the means of life, now in uſe with us. Now the body that is to die muſt be daily held up by the appointed means of life; the clay tabernacle needs more mud and earth to patch it up with every now and then. But in the other world our bodies will be ſupported without them. There will be no uſe of meat and drink there, 1 Cor. vi. 13. The ſaints in glory ſhall be ſatisfied without them, Rev. vii. 16. *They ſhall hunger no more, neither thirſt any more;* and the damned, even thoſe that had their full tables and fine liquors, whatever need they may have of them, ſhall not for ever have the favour of a drop of water, Luke xvi. Now much time is ſpent by ſaints and ſinners in ſleep: but there will be no ſleeping there, Rev. iv. 8. & xiv. 11. They are miſerable men who know no other, or better comforts than theſe.

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4. The bufineſs and affairs of this life have no place there. Solomon obſerves, that *all the labour of man is for his mouth*, Eccl. vi. 7. But though we will have our bodies there, there will be no eating and drinking there: and that will cut off that labour there: there will be no ploughing, ſowing, and reaping, and other bufineſs depending thereon. There will be no bufineſs there for cloathing, nor houſing. There is a quite new ſtate of matters there, Rev. xxi. 5. The affairs of this life are for our trial in the way; but then we will be come to our journey's end: and our entertainment there will be a reward according to our works done here.

5. Earthly relations will be diſſolved there, death puts an end to them, Job iii. 18. 19. and they will not be made up again at the reſurrection, Matth. xxii. 30. There will be a general levelling in the other world; no difference left among men, but what piety or wickedneſs has made. There the ſervant and the maſter will be alike in other reſpects, and every burdened one will bear his own burden alone. There will be no more huſband and wife there; for then the myſtery of God is finiſhed, and the number is made up to receive no further addition.

6. We will be ſeparated and ſorted there into two very different ſocieties, places, and ſtates, Matth. xxv. *ult.* Now perſons and things in this world, good and bad, are mixed, as in a corn-field where grow wheat and tares together: but in the other world there will be no ſuch mixture; every one will be diſpoſed of there in the due order, to be with Chriſt or with the devil, in heaven or hell, perfectly happy or completely miſerable. And each part of that world will be ſtocked with inhabitants vaſtly more numerous than ever this world was; ſince all generations of the righteous will be in heaven, and all generations of the wicked will be in hell.

7. There will be no communication or intercourſe betwixt the two ſocieties, Luke xvi. 26. The ſaints

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in heaven will know the misery of the damned, and the damned will know the happiness of the saints, as appears from that parable: but there will be no passage from the one place to the other. The impassable gulf between them will bar all communication. The saints will not desire to go into the place and company of the damned: and the pit with her bars will be about the damned for ever, that they cannot get out into the place and society of the saints.

8. *Lastly*, Our state there will be eternal, Matth. xxv. *ult.* There will be no end of the happiness of the saints, and no end of the misery of the damned. The world to come will ever be so: when millions of ages are past, it will be as far from an end, as at its beginning; for it will have no end.

Inf. Let us look forward unto the life we are to have in the other world after the resurrection, and consider that the manner of life we have here is passing. Let them no more be our main questions, What shall we eat? What shall we drink? and, Wherewithal shall we be clothed? for the time will come when these things shall be in eternal disuse. Let us not sink our minds into the affairs of this life; for a little time will put an end to them. Let us improve the relations we stand in for our personal well being in another world, and beware they be not ruining snares to us. Let us now separate ourselves from this world lying in wickedness, as we would not be eternally separated with them from the society of the saints.

II. We shall now consider the different states of reunited souls and bodies in the other world, namely, in heaven and hell. And,

FIRST, Of the state of men, soul and body, in heaven. In the general, they will be in a state of complete happiness of the whole man there. Betwixt death and the resurrection, they are happy, but incompletely:

completely: the one half of the man, the soul, is happy; but the other half of the man, the body, lies in the dust. But the bodies of the saints being raised at the last day, they will be completely happy in the whole man.

1. They will be in an inconceivably-happy place there, Rev. xxi. 10. 11. We spoke something of the place already; but certainly it is a place happy beyond what we can conceive while here. It is a paradise for pleasure, a kingdom for spaciousness, a palace for splendor and glory, and a Father's house for kindness. The most pleasant places of this world are but a wilderness in comparison with it, a strange country to the saints.

2. They will be in eternal uninterrupted light there. Truly light is sweet, and a pleasant thing it is for the eyes to behold the sun: but how much more sweet must the light of heaven be, that so far outdoes the light of our sun, that our mortal bodies which bear the one, are not able for the other? 1 Tim. vi. 16. And no wonder, for it is not the sun, but the Lamb, not the rays of light from sun or moon, but the glory of God himself, that lightens heaven, Rev. xxi. 23. Hence there is no night there, no darkness for ever, but an eternal day. Our sun cannot enlighten our whole globe at once, but when it is day in one hemisphere, it is night in the other. But what can set bounds to the glory of an infinite God, that lightens it?

3. They will be free from, and beyond the reach of all evil there. There will be no hazard from within, and none from without, Rev. xxi. 25. They will be free of sin there; there will be no body of death to molest them in that place: they will have no inclination to sin more: no temptation can reach them there: nay there is no possibility of their sinning there, being confirmed in a state of perfection, through the merit of Christ. They will be freed from all their troubles and sufferings there; they are

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beyond the reach of devils and wicked men, and the time of the Lord's trying them is over and ended.

4. There are no wants to them there, Rev. vii. 16. They have a needy life of it here, but there all their wants will be made up. Their long complaints will then be eternally silenced. There will be no want of the things of this life, more than of a candle in the brightest sunshine: there will be no want of spiritual enjoyments, no desertions, or hiding of God's face there. There are many things in this world that will not be in heaven: but all that they then will or can desire, will be there for them, and therefore they can be in no want there. There would be wants in heaven to the wicked, whose desires are not regulated; so that they could not be happy there. But there will be none to the saints.

5. All imperfections and badges of imperfection shall be done away there. Whatever denotes the imperfection of our state here, shall be removed there; insomuch that the ordinances of preaching the word, the sacraments, *&c.* shall be honourably laid aside, even as the scaffolding is taken down when the house is built; the occasional graces of the Spirit, such as patience, *&c.* duties, such as watching, mourning for sin, *&c.* are laid aside, as the sword when the war is over. Faith is turned into sight, and hope into enjoyment.

6. There will be a confluence of all good in their state there, necessary to make them completely happy.

1*st*, The constitution of their bodies will be heavenly, 1 Cor. xv. 48. So that the case of the saints bodies will in that world be as far preferable to their case now, as heaven is to earth. Their bodies now are a spring of much sin, sorrow, and trouble to them: but then will their bodies be advanced into a state of perfect happiness, as well as their souls.

This will come to pass, through the reforming of their bodies in the likeness of Christ's glorious body, at the resurrection, Phil. iii. 21. The bodies of all

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are now fashioned in the likeness of the first Adam, and of him fallen, 1 Cor. xv. 47. 48. for he is the father of us all, the father of our flesh, Acts xvii. 26. And so our bodies are mortal, inglorious, weak, and earthly, like his. But the bodies of believers are melted down in a grave, till they are reduced to dust again, and every the least lineament of Adam's image is gone: then at the resurrection Christ takes their dust, and forms it into a body like unto his own, the body of the second Adam; and in this new fashion and frame it continues for ever after in the other world. So the bodies of the saints will be,

(1.) Incorruptible there, 1 Cor. xv. 42. as the body of Christ is. They will be no more liable to death nor diseases. No pains, nor uneasiness can affect them any more; nothing will be about them for ever that may create loathing to themselves or others; neither will they be liable to be worn with age: but they will be in perfect soundness for ever.

(2.) They will be glorious bodies there, 1 Cor. xv. 43. The inhabitants of heaven will all of them be beauties, perfect beauties without a metaphor. They are now all glorious within, though some of them be hard favoured, and others of them deformed, naturally or accidentally: then they will be all glorious without too; not only beautiful in their faces, but the whole body over, Matth. xiii. 43. *Then shall the righteous shine forth as the sun, in the kingdom of their Father.* There will be a heavenly glory on their whole bodies, making them amiable and lovely, surpassing the most famed beauties now, as the light of the sun doth the shining of a candle. This will be their cloathing, and other cloathing they will need none, 2 Cor. v. 2.

(3.) They will be powerful and strong bodies, 1 Cor. xv. 43. All flesh now is grass, weak and withering: but there will be no weakness nor weariness there; nay the now weak and feeble saint shall be as David, and David as the angel of God. How

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elſe would they be fit for the eternal weight of glory, for continual uninterrupted exerciſe? 1 Cor. xv. 50. The ſtrongeſt man would be unable to bear the heavenly glory; the clay tabernacle in its preſent ſtate would fly all in pieces there: but they will be able to bear it.

(4.) They will be ſpiritual bodies, 1 Cor. xv. 44. They will be true bodies ſtill, but endowed with ſpirit-like qualities. They will be no more clogs to the ſoul, but as ready and fit for the exerciſe of heaven, as if they were ſpirits. Naturaliſts obſerve, that bodies the more they are raiſed from the earth towards heaven, the lighter they become: ſurely then when they are in the higheſt heaven, their weight and ponderouſneſs muſt be gone. They are ſpiritual bodies.

2*dly*, Their ſouls in their bodies will ſhine in the purity and perfection of the divine image, 1 John iii. 2. *When he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is.* At death the ſouls of the ſaints are ſo glorified, however inglorious they were while in the body. But being houſed again in their glorified bodies, they will retain their heavenly luſtre for ever, ſhining there as the candle through the lantern. And here,

(1.) Their underſtanding will be perfect for ever, 1 Cor. xiii. 12. *Now we ſee through a glaſs, darkly; but then face to face: now I know in part; but then ſhall I know even as alſo I am known.* No more ſcales of ignorance will then be on the eyes of their underſtanding. Their capacity will be enlarged, to know God and his works.

(2.) Their will will be perfectly conformed to the will of God, and completely ſatisfied, having all that they would have, and as they would have it. Then will be ſaid to every ſaint, without limitation, *Be it unto thee even as thou wilt.* They ſhall never know more what it is to be balked of their will for ever, Pſal. xvii. *ult.* *As for me, I will behold thy face in*

righteousness : I shall be satisfied, when I awake, with thy likeness.

(3.) Their affections shall all be perfectly heavenly. All uneasy and unpleasant affections will be discarded there; no sorrow shall ever spring up in them more, Rev. xxi. 4. *God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.* All earthly affections shall be for ever laid aside; the dregginess of them makes them unmeet for the heavenly state; and they shall no more be able to pick on them, than our dunghills can on the sun, Matth. xxii. 30. *For in the resurrection they neither marry, nor are given in marriage; but are as the angels of God in heaven.* They will be all love, loving God in perfection, and all persons and things else in him only.

(4.) Their memory of things past will be fresh. It will be so with the damned in hell, Luke xvi. 25. 28. And how can it be doubted as to the saints in heaven, in a state of perfection? No sorrowful reflection indeed can have place in their state, but things sometimes sorrowful will be remembered with joy in the deliverance therefrom. And the looking back into their wilderness-state, their stormy voyage through the sea of this world, will fill them with wonder and praise. They will remember the times, places, means, and instruments of their acquaintance with Christ, and communion with God in the world, by which they have been brought to all that happiness, Luke xvi. 9. 1 Thess. ii. 19.

(5.) *Lastly*, They will have an executive faculty answering to their will. Now the spirit may be willing, but the flesh is weak: so that they cannot do what they fain would; but find themselves like a bird with a stone tied to its foot, that aims to fly, but cannot. But there they shall be able to put in execution whatever they will or desire to do.

3*dly*, They

3*dly*, They will be happy in the glorious ſociety of heaven, being joint inhabitants with them there.

(1.) They will have the ſociety of one another there, being all gathered together into one lovely company, the general aſſembly of the firſt-born, Heb. xii. 23. All the ſaints that from the beginning to the end of the world ſhall have lived in any part of the earth, will be all together there, an innumerable multitude of the redeemed, all ſhining ones. And ſince they are in a ſtate of perfection, I wonder how it can be queſtioned, but they will know one another, their friends and acquaintance on earth, and get new acquaintance and knowledge of thoſe at leaſt that have been moſt eminent in the church on earth; or how the uſe of ſpeech and converſation among them can be doubted.

(2.) They will have the ſociety of the holy angels there, Heb. xii. 22. They will be no more afraid of angels, when they themſelves are become their equals, Luke xx. 36. But they will join them in the heavenly choir, ſinging their Hallelujahs. And whether angels ſhall aſſume airy bodies for converſing with the ſaints or not, there is no reaſon to think that they will be in a place with the angels, and yet incapable of converſing with them.

(3) They will have the ſociety of the man Chriſt there, 1 Theſſ. iv. 17. *So ſhall we ever be with the Lord.* They will ſee him with their bodily eyes, who loved them, and gave himſelf for them: they will ſee that very body that was for them crucified without the gates of Jeruſalem. They will ſee him there ſhining in inconceivable glory, as their Lord, Saviour, and Redeemer; and compaſs his throne for ever with ſongs of ſalvation.

(4.) *Laſtly*, They will have the preſence and full enjoyment of God in Chriſt there, Rev. xxi. 7. *He that overcometh ſhall inherit all things, and I will be his God, and he ſhall be my ſon.* Here is the higheſt pinnacle of the ſaints happineſs in heaven: without

this they cannot be happy completely, no not in heaven; and in the full enjoyment of him, they will be so happy, that it is impossible they can desire more for the satisfying of them. For he is an ocean of unbounded perfection. It lies in two things.

[1.] They will enjoy God in Christ, by sight of the divine glory, to the complete satisfying of their understanding, Matth. v. 8. *Blessed are the pure in heart: for they shall see God.* The sight they will have of the divine glory, is a full and clear knowledge of God, to the utmost of their enlarged capacities, as by seeing *face to face*, Rev. xxii. 4. 1 Cor. xiii. 12. What heart can conceive the happiness of being freely let into the view of the infinite divine perfections! Men have a mighty satisfaction in the sight of taking objects, as a curious garden, a splendid palace: but we are swallowed up when we think of being let into the view of the infinite divine perfections, where there must be something always new.

[2.] They will enjoy God in Christ, by experience of the divine goodness, to the complete satisfying of their will, Rev. vii. 16. 17. *They shall hunger no more, neither thirst any more:—for the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters.* There is an all-fulness of goodness in God, an inexhaustible fountain of it, and they shall have an unrestrained participation of it, Psal. xxxvi. 8. 9. *They shall be abundantly satisfied with the fatness of thy house: and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light.* Rev. xxi. 3. *Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.* He will make of his goodness to flow into them for ever, and there shall be nothing to hinder them from all of it they can desire. And it is impossible they can desire any thing beyond it.

4thly, They

4*thly*, They will have a fulneſs of joy there, Pſal. xvi. 11. Rivers of pleaſures run in Immanuel's land. Joy unſpeakable ſhall fill their hearts for ever, and appear in their countenances, where never again ſhall the leaſt cloud of ſorrow ſit down. Now is the ſowing time of tears, but then is the reaping time of joy: and that harveſt wherein they bring back their ſheaves rejoicing, will never be over.

5*thly*, All their happineſs, joy, and glory, they will have eternally through Chriſt, as the great mean of communication betwixt God and them, Rev. xxi. 23. *And the city had no need of the ſun, neither of the moon to ſhine in it: for the glory of God did lighten it, and the Lamb is the light thereof.* They will continue for ever members of Chriſt, and members as members muſt needs live by communication with their head. So that the immediate enjoyment of God in heaven, is to be underſtood only in oppoſition to the intervening of outward means.

6*thly*, There will be degrees of glory among them, 1 Cor. xv. 41. 42. *There is one glory of the ſun, and another glory of the moon, and another glory of the ſtars: for one ſtar differeth from another ſtar in glory. So alſo is the reſurrection of the dead.* The reward will be according to, though not for, their works: and they who have glorified God moſt by ſuffering or acting for him, will be the more highly advanced in glory by him, Luke xix. 17. 19. Howbeit all of them will have what they can hold, the leaſt as well as the greateſt, as when bottles of different ſizes are filled.

7*thly*, They ſhall be perfectly ſure, that this their happy ſtate ſhall laſt for ever. They know it now by faith in the word, how can they doubt of it then in a ſtate of perfection? Their having any doubt of it could not but breed ſome anxiety, inconſiſtent with perfect happineſs.

Laſtly, Then ſhall the chief, laſt, or fartheſt end of man, be reached. And that is the glory of God, for which end they are made completely happy, in

the full enjoyment of God, Prov. xvi. 4. Rom. xi. *ult.* So being made perfectly happy, they will answer that end in glorifying God, by loving, praising, and serving him perfectly, to all eternity, Psal. lxxxvi. 12. 13. *I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore. For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell.* Rev. vii. 9. 10. *After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.* Ver. 15. *Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.* Chap. xxii. 3. *And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him.*

Inf. 1. Eye has not seen, ear has not heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. He is the best of masters, whatever hardships his servants be put to here. Heaven will make amends for all.

2. They who are truly godly do best consult not only the welfare of their souls, but of their bodies too. The way of faith and holiness is the way to reach the cure of all maladies at length; it is the way to get a sound body, with all the advantages of strength, comeliness, liveliness, *&c.*

3. *Lastly,* The faith of this should arm believers against the terror of death and the grave. Why not melt down the old crazy vessel, to be new shaped?

SECONDLY, Let us next view the state of men, soul and body, in hell. Having viewed the state of men after the resurrection in the happy part of the other

other world, we must now consider the state of men after the resurrection in the regions of horror in the other world. An awful subject! but necessary. That part of mankind that shall justly be doomed to that part of the other world, will be absolutely miserable there. Concerning which these following things may be considered.

1. They will be totally and finally separated from God there, excommunicated from his presence, Matth. xxv. 41. Now they say to God, *Depart from us*, while he is following them with mercy and offers of peace: then they will be wholly and for ever put away. And this is the punishment of loss. There are these six things in it.

(1.) They will have no part in the habitation of the just, Matth. viii. 11. 12. They will have no footing in the better country, no seat in the mansions of glory. They will lose heaven the seat of the blessed; and while the godly are taken within the city, they cannot enter the gates, but must lodge without for ever, Rev. xxii. 15.

(2.) They will be excommunicated from the presence of the saints, and have no share in their happy society. They cared not for their company here, if it was not for to serve a turn: and there they shall be freely parted for ever. The company of the righteous being gone into the marriage, the door is bolted against them, that they cannot get in, no not if it were to lie among their feet, Matth. xxv. 10.

(3.) They will be excluded from the presence of the holy angels. They will have at the resurrection a terrible meeting with them, Matth. xiii 49. and a more dreadful parting with them, ver. 50 never to meet again. It is another kind of angels with whom they must eternally lodge.

(4.) They will be locally separated from the man Christ. They shall never come into the place where he shines in his glory. He will effectually order their getting away out of his presence, by a terrible voice

voice from his throne, Matth. xxv. 41. *Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels.* And they ſhall go away one way, and he another with his ſaints; and they ſhall never meet again. However he courted them in this world, and they ſtill fled from him, and would have none of him, they will never have a good word for them or to them, from him any more.

(5.) They will be relatively ſeparated from God the Father, Son, and Holy Ghoſt. They cannot be locally ſeparated from him, who is every where preſent, in hell as well as in heaven, Pſal. cxxxix. 8. But there will be a relative ſeparation, in an eternal blocking up of all comfortable communication between God and them: as when two parties break up a treaty of peace, and part with hoſtile mind, proclaiming war againſt one another. Now though God is not their God by covenant, yet he is their Benefactor, and they get much benefit by that relation, Luke vi. 35. But then that is broke off for ever.

(6.) *Laſtly*, They will be for ever under a total eclipſe of all light of comfort and eaſe ſpiritual and bodily, Matth. xxii. 13. *Bind him hand and foot, and take him away, and caſt him into outer darkneſs: there ſhall be weeping and gnaſhing of teeth.* Hoſ. ix. 12. *Wo alſo to them when I depart from them.* Whatever good thing in body or mind they now enjoy is from God, as the light is from the ſun: and therefore God totally withdrawing from them, it is impoſſible that any thing good or comfortable can remain with them; but even as when there is but one chink in a houſe to let in the light, and that is ſtopt, there muſt needs be a total darkneſs.

2. They will be miſerable both in body and ſoul there; for they muſt depart into everlaſting fire, Matth. xxv. 41. How can it be otherwiſe in *the lake*

lake of fire and brimſtone, as it is called, Rev. xx. 10.?

As to the ſtate of their bodies there, though they be new-framed of their duſt, yet it will be to no advantage, but to fit them for a ſtate of eternal miſery. And we may take a view of it in theſe three things.

(1.) Their bodies will be baſe, inglorious, and loathſome, Dan. xii. 2. *And many of them that ſleep in the duſt of the earth ſhall awake,—ſome to ſhame and everlaſting contempt.* If. lxvi. 24. *And they ſhall go forth, and look upon the carcaſes of the men that have tranſgreſſed againſt me: for their worm ſhall not die, neither ſhall their fire be quenched, and they ſhall be an abhorring unto all fleſh.* No beauty can poſſibly be found in them there, but their countenance will be for ever ghaſtly and frightful, as in the pangs of the ſecond death. They will be like ſo many dead carcaſes there for unſightlineſs, while death preys on them there buried out of the ſight of all, in the pit of deſtruction.

(2.) There will be no health nor ſoundneſs in them there. How can there be in bodies ſuffering the vengeance of eternal fire? What hale ſide can one have to turn him to, ſwimming in a lake of fire? They will be in *torments*, Luke xvi. 23.

(3.) Yet will they be of ſuch a conſtitution as to bear up, and not faint away under their torments there, Matth. xxv. *ult.* They will ever be in the pangs of death, but never die out. The power of God will keep them up in that caſe, that they ſhall not have the favour of fainting nor dying out.

As to the ſtate of their ſouls in their bodies there,

(1.) Their minds or underſtandings will be fitted to carry on their miſery there. They will be impreſſed there with clear notions of things, that here they either knew not, or would not know: but then they will only be ſo known as to aggravate their miſery, Luke xvi. 23. *And in hell he lift up his eyes,—and ſeeth Abraham afar off, and Lazarus in his boſom.*

bosom. They will know then what God is, Christ, sin, heaven, hell, and this world then past. Their minds will then be fixed and active; fixed on their misery, and active in turning it about in all its shapes, without possibility of diversion from the thoughts of it. The impressions of wrath will be deep there.

(2.) Their will, as it will for ever continue enmity against God, so it will be crossed for ever by him. What they would, they shall never obtain; and what they would not, shall be eternally bound on them. In the state of trial they would needs have their will, and many times they got it: but they will get it no more, when once there; the will of God will resist it for ever. Hence there is *no rest* for them, Rev. xiv. 11.

(3.) Their affections will all be tormenting, Matth. xxii. 13. *There shall be weeping and gnashing of teeth.* All pleasant passions, whether of one kind or another, will then be rooted out: no joy nor delight in any object whatsoever will spring up with them any more. But they will be brim-full of sorrow, racked with anxiety, filled with horror, galled with fretfulness, and darted through with despair, Rev. xvi. 21. Their souls stocked with strong lusts, and sinful habits contracted in their life, will be left to pine on in them for ever; eagerly desiring to have them gratified, but no gratification of them possible. So they will be under an eternal gnawing hunger after something to satisfy the large cravings of their sinful wretched souls; but there will be nothing to be had for ever for that end, Luke xvi. 25.

(4.) Their consciences will ever be awake there, and witness to their face that they are justly ruined, and have ruined themselves, Matth. xxii. 12. It will present to them their sins through the whole course of their life, and cut them with remorse for them. It will upbraid them with their unbelief, witness against them that they were warned, but would not hearken.

And

And so it will be in them a gnawing worm that dieth not.

(5.) Their memories will be fresh there, Luke xvi. 25. Sins sometimes buried and out of mind with them, will be called to mind with all their aggravating circumstances. They will have a galling and cutting remembrance of the pleasures of sin, which they sometime thought themselves happy in; of the profits of sin, that they sometime hugged themselves in. Times, places, means, instruments, when, where, and by which they were ruined, or might have been brought into a state of salvation, will all be remembered there.

(6.) *Lastly*, The wrath of God will sink into their souls there, Psal. cix. 18. Vindictive justice will make inconceivable impressions on them, that will melt their souls like wax in the midst of their bowels. Some of God's own people have felt some drops of wrath here, that if they had continued but a little longer, they would have fainted away under them. What will the full shower of it be in hell, where every stone of that hail is the weight of a talent? Rev. xvi. 21.

3. They will be shut up in outer darkness there, Matth. xxii. 13. Hell is the place of outer darkness. It is so called in opposition to the glorious light that the saints within heaven do enjoy. The Jews had their marriage-suppers by night, and so while the guest-chamber was filled with lights, there was nothing but darkness without. So while the saints are in heaven, in eternal light at the marriage supper of the Lamb, the damned are without in darkness. It must be so; for light is sweet to the eyes, and nothing sweet can be there. When Christ suffered on the cross, there was an eclipse for the same reason. But it went off, for Christ overcame death: but the eclipse in hell can never go off. And the darkness there is a deep darkness, it is *the mist of darkness* that never clears,

clears, 2 Pet. ii. 17. *the blackness of darkness*, Jude 13. Hence,

(1.) Dismal and melancholy must the state of the damned be, in that region of horror, where is not the least comfortable gleam of light to their eyes. As there is no night in heaven, but eternal day, so there is no day in hell, but an eternal night, an everlasting gloom. If there were no more in it, it would be terrible never to see the light.

(2.) They will not range up and down as vain men now do in the world, diverting themselves with this and the other object. There is nothing to be seen there to please the eye. The Egyptian darkness was an emblem of it, which gives the reason of the phrase, *chains of darkness*, as was before observed. And accordingly the damned are said to be *bound hand and foot*, Matth. xxii. 13. in which posture one cannot range from place to place, but at most toss and roll himself like a sick man on his bed.

4. They will have the society of devils there, being shut up with them in the same pit of destruction, Matth. xxv. 41. Rev. xx. 10. As the saints in heaven shall be happy in the society of God himself, Christ, and his holy angels; so will the damned be miserable in the society of the devil and his angels. How dreadful would it be to dwell in the pleasantest spot of the earth haunted by the apparitions of devils? how much more to be shut up in a pit with them? How much more than all that to be shut up in the pit of hell, in the lake of fire with them, when they shall be filled with wrath to the brim!

5. There will be degrees of torment and misery in hell, the torments of some more grievous than others. All there will be unspeakably miserable, and unpitied in their misery: but the misery of some will be screwed to a greater height than that of others. As sinners classed themselves on earth, in higher or lower forms, in dishonouring of God; so will they be classed in their punishment, Matth. xiii. 30. *Gather ye together first*

firſt the tares, and bind them in bundles to burn them. As there are many manſions in heaven, ſo will there be many bundles in hell; bundles of ignorants, worldlings, ſwearers, unclean, perſecutors, mockers, hypocrites, *&c.* And the more means of reformation any had, and the greater height of impiety they went to under theſe means, the more miſerable will their caſe be there, Luke xii. 47. 48. Matth. xxiv. *ult.*

6. Their miſery will be eternal there, and they will know that it will be ſo, Matth. xxv. 41. *Depart from me, ye curſed, into everlaſting fire.* Prov. xiv. 32. *The wicked is driven away in his wickedneſs.* It will be everlaſting, without intermiſſion, Rev. xiv. 11. *The ſmoke of their torment aſcendeth up for ever and ever: and they have no reſt day nor night.* No breathing-time will be allowed there, but the floods of wrath will be inceſſantly flowing in upon them. There will be no clearing of the ſtorm that blows there, for ever ſo ſhort a while. It will be eternal, without ending, Rev. xx. 10. *They ſhall be tormented day and night, for ever and ever.* There is no end to be for ever expected of the eaſeleſs torments there. And the damned knowing this, will be cut for ever with deſpair and rage, like wild bulls in the net.

7. *Laſtly*, And thus God will be glorified paſſively, in thoſe who now will not actively glorify him, Prov. xvi. 4. *The Lord hath made all things for himſelf: yea, even the wicked for the day of evil* God made man for his glory, capable of enjoying him for ever: he cannot fall ſhort of his end, and therefore he will be glorified upon thoſe who now refuſe to anſwer the end of their creation.

Inf. 1. Sin is a moſt dreadful evil. Here is a looking-glaſs wherein you may ſee it ſo. How great muſt the filthineſs of it be, that provokes a gracious holy God, to bury the ſinner in ſuch a horrible pit out of his ſight! How deep muſt the guilt be, that cannot be waſhed out with ſuch fearful puniſhment, ſo as to have an end!

2. God is a God of terrible juſtice, a ſevere avenger of ſin. O correct your miſtakes of God by this, Pſal. l. 21. He gave a demonſtration of his juſtice in the burning of Sodom: here he gives an eternal demonſtration of it

3. *Laſtly*, There is nothing that poſſibly can make the life of an impenitent ſinner in this world deſirable, which has ſuch a miſerable end.

The Doctrine of the other World applied.

And now, after having viewed this preſent world, we have given you ſome deſcription of the other world, to let you into a neceſſary view of it: it remains to ſhut up that weighty ſubject with ſome application of the whole.

FIRST, Believe the report from the word concerning the other world, firmly; and let it have deep impreſſion on your ſouls. Conſider of it timely with all earneſtneſs, ſtretch your views beyond this preſent world, look into the world to come, with the proſpect of the word which has been cleared in ſome meaſure unto you. There are two things very prevalent in this world, with reference to the other world.

Firſt, Thoughtleſſneſs about it. Men ſpend their days as in a dream, going through this world with the other world ſeldom coming into their view, never entering into any ſuitable thoughtfulneſs about it. The reaſons hereof are,

1. The reigning vanity of the minds of men, Eph. iv. 17. 18 The light and frothy mind cannot find entertainment in any thing that is not like itſelf light and vain. Therefore thoughts of the other world are ſhunned, as a bird delighting to ſkip from buſh to buſh, would ſhun the tying of a ſtone to its foot. But alas! what avails that, ſince going into that world cannot be ſhunned that way?

2. Throng of the cares of this life, Matth. xiii. 22. Mens hearts are ſo ſtuffed and perplexed with theſe, that

that the concerns of another world cannot get entrance into their hearts; cumbered about many things, the one thing needful is forgot. Hence death surprises many in such a throng, and hurries them away into another world, when they were not at all thinking on it, Psal. cxlvi. 4. Luke xii. 20.

3. An averseness of heart to the other world. The hearts of most men are so wedded to this world, that for as great a hell as it is, they would desire no better heaven than what they could make here. They are in no case content to leave it, and go into another world. And their aversion to it makes them thoughtless about it, that they really shun the thoughts of it as much as they can, since they can have no pleasure in them.

4. A fond conceit of coming in time enough after to think of the concerns of the other world, when they come near the borders of it: though alas! they know not how near they are to it, and their foot may slip, and they pass into it ere ever they are aware.

5. *Lastly*, Satan has a great hand in it, who endeavours to hoodwink sinners, and to be continually buzzing into their ears other things, that may keep them from serious thoughts about it: and all to compass their ruin.

Secondly, Unbelief of it. Men are not only thoughtless about it, not turning their thoughts that way; but when the report of it is brought to them, they do not believe it. There is a root of Atheism and infidelity in the minds of men, as to things not seen, so that they hear these things as idle tales. The evidences of this are,

1. The little impression these things make on the minds of men, when they hear them. How many do hear the report of the other world with as little concern as they could hear an idle story, which they had no manner of concern about? The account of the joys of heaven does not move them, and that of the terrors of hell makes no suitable impression.

2. The ſupine negligence and careleſſneſs about our part in the other world. If in the time of hearing men are ſomewhat moved, yet they are like the ſieve taken out of the water, when they go away, they loſe all. They are not effectually ſtirred up to take ſome courſe whereby they may flee from the wrath to come, and may become heirs of heaven. If it were but a cot-houſe they had, in caſe they were to remove out of it, they would be careful to ſecure another for themſelves. But they know they muſt die, yet they are quite careleſs as to where they are to lodge next.

3. *Laſtly*, The unaccountable miſpending of time, either trifling, or doing evil; doing nothing, or what is worſe than nothing. Did men believe, that now they are ſowing for eternity, that what they now do in this world, they are to eat the fruits of in the other world: would they be ſo barren in good works, and ſo laviſh in ſinful courſes and actions?

Wherefore I beſeech you conſider ſeriouſly of the world to come, and believe the report about it.

1. About the being of it. O to believe firmly, that there is another world, a heaven, and a hell; a receptacle of joy for the departed ſouls of the godly, whereinto their bodies alſo are to be received after the reſurrection; and a receptacle of horror for the ſouls and bodies of the wicked.

2. About the ſtate of men in it, as held forth in the word; how that there they arrive either at the higheſt pinnacle of happineſs or miſery; and to continue unchangeable for ever and ever. To enforce the exhortation, I offer the following motives.

1. Conſider ye have by the providence of God heard much of it from the word of God. The Lord of the other world has appointed his meſſengers to ſpeak of it to us in this world, that we may make ready for it in time. When the Lord has been ſounding the alarm, let us not be deaf to his call, but know and believe that we are to march into the other world.

world. It will be an aggravated guilt, to be thoughtleſs about it, after hearing ſo much of it; or to entertain the report as idle tales.

2. The world we have been hearing of, we will all ſee at length; and ſee it not afar off, but being in it. We might be the leſs concerned about it, if we were never to go there: but thither we muſt all go. And it may well apologize for our inſiſting ſo much on it, that we are to be inhabitants there, eternal inhabitants there. It muſt be infatuation to be thoughtleſs or unbelieving about it.

3. It will not be long ere we will be there. We have but a hand-breadth of days to paſs, and then we are there; our age, which is as nothing before the Lord, being once run through, we paſs into that other world. Our life here is but a ſhort preface to a long eternity; a ſkip from the womb to the grave, and we have made conſiderable progreſs in it already. And we are not far from the entrance of the paſſage into the other world, and in a little we will be in one of the parts of it, join the inhabitants thereof, and be ſettled in the ſtate of it.

4. We know not how ſoon we may be there. The journey to the other world is not alike long to all. It is but a ſhort journey the longeſt of it: but God brings ſome there by a ſhort cut, and they are at the end when they think there is a great part of the way before them.

5. *Laſtly*, A happy part there will never be reached, without ſerious thoughts about it, and a firm faith of it.

SECONDLY, Improve the believed report of the other world ſuitably. If there is really another world, a world to come, and ſuch as from the Lord's word it has been reported of to you; without controverſy it is a matter of the greateſt concern to us, and ought to influence our whole life. And it is not a true faith of it, that does not influence our conduct accordingly. Now if ye would improve it ſuitably,

First, Improve it to a speedy choice of the way to the happy part of it, and entering upon it without delay. We are all going to the other world: but as there are two very distant parts of it, so there are two as really different ways thereto, *viz.* the broad way, and the narrow way, Matth. vii. 13. 14. If you take the broad way, it will have a miserable ending; if the narrow, a happy ending. Therefore chuse well speedily, and enter on the happy way without delay. And,

1. Chuse and enter speedily into the personal way, the Lord Jesus Christ, John xiv. 6. Unite with him by faith, Eph. iii. 17. He is Lord of the other world, and heir of all things: match with him, and heaven shall be your dowery. The keys of hell and death hang at his girdle; but them that come unto him he will in no wise cast out. Here is the sure bargain for eternity. Enter personally into the covenant of grace, by believing on Christ.

2. Chuse and enter speedily on the real way, the way of holiness, Is. xxxv. 8. For *without holiness no man shall see the Lord*, Heb. xii. 14. If ye mind for the holy city in the other world, ye must be holy in all conversation. If ye hold the way of looseness and licentiousness, profanity or formality, it will undoubtedly land you in the unclean place in the other world. As ye sow, ye will reap.

Secondly, Improve it to a lowering of your esteem of this present world, and weaning your hearts from it, 1 John ii. 15. A right view of the other world, would make this with all its gaudy shew little in our eyes.

1. Seek not your portion in it. Leave that to those who have no expectation of the treasure in heaven: make the best of it they can, they will make a sorry portion of it, Psal. xvii. 14. 15. Take ye that advice, if you be wise, Matth. vi. 33. *Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.* Let the riches, honours,

nours, and pleasures of the other world be the great conquest you are set for; and the things of a present life only a byhand work.

2. Set not your heart upon it, but use it passingly, 1 Cor. vii. 29. 30. 31. Carry yourselves not as natives, but as pilgrims and strangers in it. What a folly would it be for the traveller, to let his heart go out on the conveniencies of the inn, which he is quickly to leave; on the pleasant places by the way, where he is but passing?

3. Do not value yourselves upon your possessions in it, and your expectations from it. The former are very precarious, which ye may soon be deprived of; the latter very uncertain, wherein ye are fair to be disappointed. The world's mountains in expectation, often dwindle into molehills of enjoyment. But value yourselves, according to the possessions and expectations from the other world.

Thirdly, Improve it to a Christian bearing of your afflictions with patience, Luke xxi. 19. Jam. v. 7. If we observe well, we will see that many times it is a falling into afflicting circumstances in this world, that makes us look first after the other world; and the same is what makes people look to it again, after prosperity has made them forget it. And having believingly looked into the other world, when we look back again to our afflictions, we will be the more able to bear them patiently. For,

1. We will thereby find them to be comparatively light burdens. That which makes our afflictions so very heavy, and us so uneasy under them, is the weighing them in the balance with other things of this world; our sorrow and others joy, our poverty and others wealth, our wants and others enjoyments: that is the devil's rack, which he aims to put the afflicted on, that they may be made to murmur, spurn, rage, and quarrel. But lay them in the balance with the other world's joys and sorrows, they will be light as a feather, 2 Cor. iv. 17. 18.

2. We

2. We will find them thereby to be ſhort alſo, *ibid.* The afflicted are ready to cry out, their trouble never ends, they can ſee no outgate. Why, but becauſe they look not to the other world, a view of which would ſoon make them ſee they are miſtaken, Job iii. 17. *There the wicked ceaſe from troubling: and there the weary be at reſt.* What are our afflictions here of the longeſt continuance, but like the inconveniencies a traveller meets with on the road? If he is going to his father's houſe, he eaſily digeſts it, knowing that he will be eaſy there; if they be carrying him away to priſon, he eaſily digeſts it, ſeeing that it will be worſe with him. In both caſes he bears it, knowing he is not to ſtay with them.

3. We will thereby ſee ourſelves the more nearly allied to the ſaints in glory in the other world, by companionſhip in tribulation. Where are they in the other world, that had their good things in this world, and where are they that had their evil things? Luke xvi. 25. If ye look through the upper part of that world, there ye will ſee the man of ſorrows, the man of God's right hand there, and all his happy attendants perſons that came out of great tribulations, Rev. vii. 14.; the ſore tried Abraham, the burdened man Moſes, the afflicted David, the perſecuted Paul, the mournful Heman, *&c.* If ye look to the lower part of it, there ye will ſee thoſe that ſpent their days in wealth, and in a moment went down to the grave, Job xxi. 13. in a merry jovial life; the dancing Herodias, the rich glutton that fared deliciouſly every day, *&c.* A ſerious look of this ſort to the other world, would make us embrace our croſs, and ſay, Lord, let me not taſte of the dainties of the wicked, nor get my heaven here.

4. *Laſtly*, We will thereby ſee ourſelves a fitting and ſquaring for heaven. Stones to be laid in the temple above muſt be cut and hewed before they come there. Afflictions are God's hewing tools, whereby he ſmooths people for that building; and rough and hard

hard ſtones we are, that take much hewing. Inſtruments of our afflictions are but the hands he employs for ſmoothing the ſtones for his building.

Fourthly and *laſtly*, Improve it to ſuitable endeavours to prepare for that other world. If ye prepare not for it, ye do not believe the report of it. And,

1. Labour to be habitually prepared for it. Get out of your natural ſtate, into the ſtate of grace: live no longer without the bond of the covenant, but perſonally enter into it, by believing on Chriſt. Ye muſt be converted, ye muſt be born again, and become new creatures.

2. Labour to reach actual preparation for the other world, being always ready to go into it at a call. Let your thoughts dwell much upon it; carry yourſelves as ſtrangers in this world, let there be no ſtanding controverſy betwixt God and you; and timely diſpatch your generation-work, and watch and wait till your change come. Conſider what you have heard of the other world, and lay it to heart.

The great Care and Concern now, that our Souls be not gathered with Sinners in the other World, considered and improved.

The substance of some Sermons preached at Etterick, in the year 1729.

PSALM xxvi. 9.

Gather not my soul with sinners.

WHoever believes and considers the doctrine of the other world, must needs improve it to a horror of the state of the ungodly there, on the one hand, and a desire of the state of the godly on the other. He cannot miss to join the psalmist in this text, saying, *Gather not my soul with sinners.* In which words we have to observe,

1. Something taken for granted, or supposed, namely, that the souls of men are to be gathered, each to those of their own sort, which is at death, Gen. xxv 8. Now there is a promiscuous multitude in this world, good and bad together, like corn and chaff in a barn-floor, or fishes in a net: but they are gathered in the other world, some into the happy, others into the miserable company, every one to those of their own sort.

2. Something expressed, namely, a horror of the congregation of sinners in the other world. "Lord," says he, "gather not my soul among their souls: when I remove hence, let me not take up my lodging among them: let me not drop into their company, state and condition, in the other world."

3. The connection. This request comes in natively

tively on a reflection the pſalmiſt makes on the diſpoſition of his ſoul, and his way, in this world. His conſcience witneſſeth his diſlike of aſſociating with the ungodly, ver. 4. 5. *I have not ſat with vain perſons, neither will I go in with diſſemblers; I have hated the congregation of evil doers, and will not ſit with the wicked;* his love and liking to the preſence of God and the congregation of the ſaints, ver. 8. *Lord, I have loved the habitation of thy houſe, and the place where thine honour dwelleth.* So he prays with hope, *Gather not my ſoul with ſinners.* q. d. "Lord, I have no liking of the company of ungodly ſinners here; it is a burden to me in this world; let me not be ſhut up with them in the other world. My ſoul loves thy houſe; let me not be with ſinners excluded eternally from thy preſence."

The text plainly affords the following doctrine, *viz.*

DOCT. *Now is the time, that people ſhould be in care and concern, that their ſouls be not gathered with ſinners in the other world.*

In diſcourſing from this doctrine, we ſhall,

I. Conſider ſome things implied in it.

II. Shew who are the ſinners, that we are to have a horror of our ſouls being gathered with in the other world.

III. What it is for one's ſoul to be gathered with ſinners in the other world.

IV. Conſider this care and concern; or ſhew, what is implied in this earneſt requeſt, *Gather not my ſoul with ſinners.*

V. Give the reaſons, why we ſhould be in ſuch care and concern.

VI. Make application.

I. We ſhall conſider ſome things implied in the doctrine. It implies,

1. The ſouls of men in their bodies in this world, are

are in a ſcattered and diſorderly condition, ſaints and ſinners in one place, one outward condition, all mixed through other: the tares and the wheat are in one field; corn and chaff in one floor; fiſh good and bad in one net; ſheep and goats in one flock; Ham in the ark, Judas in Chriſt's family, profane and hypocrites with ſincere Chriſtians in one viſible church. This mixture has a threefold effect.

(1.) It keeps both parties uneaſy, Gen. iii. 15. The ſaints are uneaſy with the converſation of ſinners, 2 Pet. ii. 7. and ſinners with that of ſaints, who are an eye-ſore to them, Gen. xix. 9. The one wearies to have the other out of their world, the other many a time to be away from among them. Their principles, aims, and manner of life are oppoſite; and they cannot unite more than the iron and clay.

(2.) They are an embargo upon one another, ſo that this world is neither ſo good nor yet ſo bad, as otherwiſe it would be. It is with the world in this caſe, as with the believer in whom there is a mixture of fleſh and ſpirit, Gal. v. 17. The converſation of ſinners often infects ſaints, leads them into ſnares and temptations; handling of pitch they are defiled, and are often made to come mourning out of their company, as Peter in the high prieſt's hall. Sometimes again ſaints win on ſinners, to turn them from the evil of their ways, 1 Cor. vii. 12. 13. 16. 1 Pet iii. 1. And even where that is not gained, yet it does ſomething to keep the world in external order, beyond what it would be if all were alike, no mixture of ſaints in the ſociety, Matth. v. 13. like ſalt that keeps it from rotting and ſtinking, as otherwiſe it would do.

(3) There is a mixed diſpenſation of providence in the world: ſometimes fair weather, ſometimes foul; ſometimes public mercies diſpenſed, ſometimes public calamities: for God has his friends and his enemies both in one company; and the ſociety meets

meets with tokens of God's good-will for the ſake of the one, and tokens of anger for the ſake of the other.

2. The ſouls of men in the other world will be orderly ranged into different congregations, according to their different natures and diſpoſitions, ſaints and ſinners, who will make two unmixed ſocieties. This implies two things.

(1.) A ſeparation of the diſagreeing parties now mixed, Matth. iii. 12. The good and bad mixed in this world will be ſeparated there: they will not make but one ſociety more, as they did here; and the ſeparation will be a thorough one, not one goat left among the ſheep, nor one ſheep among the goats, Pſal. i. 5. Matth. xiii. 41. For all the mixture that is here, there will be a cleanly ſeparation there, whatever were the ties of political, eccleſiaſtical, or domeſtical relations among them, Matth. xxiv. 40. 41. *Then ſhall two be in the field, the one ſhall be taken, and the other left. Two women ſhall be grinding at the mill, the one ſhall be taken, and the other left.*

(2.) A gathering of the ſeparate parties into their reſpective ſocieties they belonged to, whereby they will be ranged according to their kind and ſort; ſaints with ſaints, and ſinners with ſinners. For there will be two, and but two congregations in the other world, Chriſt's and the devil's, Pſal. i. 5.; the bundle of life, 1 Sam. xxv. 29. and the bundle of death, Matth. xiii. 30. Many are miſplaced here, and get wrong names: ſome of the devil's goats appear in ſheeps cloathing, and are miſtaken for ſuch as belong to Chriſt; ſome of Chriſt's ſheep are buſked up by the malicious world in wolves ſkins, as if they belonged to the devil. But nothing of that will be there.

3. Death is the gathering time, which the pſalmiſt has in view in the text. Ye have a time here that ye call the gathering time, about the term, when the ſervants are going away, wherein ye gather your ſtrayed ſheep, that every one may get their own a-

gain. Death is God's gathering time, wherein he gets the souls belonging to him, and the devil those belonging to him. They did go long together, but then they are parted; and saints are taken home to the congregation of saints, and sinners to the congregation of sinners. And it concerns us to say, *Gather not my soul with sinners.* Whoever be our people here, God's people, or the devil's, death will gather our souls to them.

4. *Lastly*, It is a horrible thing to be gathered with sinners in the other world. To think of our souls being gathered with them there, may make the hair of one's head stand up. Many now like no gathering like the gathering with sinners; it is the very delight of their hearts, it makes a brave jovial life in their eyes. And it is a pain to them, to be gathered with saints, to be detained before the Lord on a sabbath-day. But to be gathered with them in the other world, is a horror to all sorts.

(1.) The saints have a horror of it, as in the text. To think to be staked down in their company in the other world, would be a hell of itself to the godly. David never had such a horror of the society of the poor, the diseased, the persecuted, *&c.* as of sinners. He is content to be gathered with saints of whatever condition; but, Lord, says he, *gather not my soul with sinners.*

(2.) The wicked themselves have a horror of it, Numb xxiii. 10 *Let me die the death of the righteous*, said the wicked Balaam, *and let my last end be like his.* Though they would be content to live with them, or be with them in life, their consciences bear witness that they have a horror of being with them in death. They would live with sinners, but they would die with saints. A poor unreasonable self-condemning thought. I believe, that if drunkards, unclean persons, mockers of religion, embracing and rejoicing in one another, should as Belshazzar see the form of a hand writing on the wall, that it is the purpose

purpose of God, their soul should be gathered with one another in the other world, they would be struck and ready to faint away with horror, thinking, "Ah! shall my soul be gathered with drunkards, harlots, mockers?" *&c.*

Wherefore since all have a horror of their souls being gathered with sinners in the other world, have a horror of being gathered with them now in their way. For it is an absurd thing to think, that you shall live with sinners, and yet die with saints. Balaam wished to reconcile these contradictions, but found it would not do, Numb. xxxi. 8.

II. I come to shew who are the sinners, that we are to have a horror of our souls being gathered with in the other world. All men in this world are sinners absolutely considered, and so was David himself; Eccl. vii. 20. *For there is not a just man upon earth, that doth good, and sinneth not.* But some are sinners comparatively, in comparison with others that are righteous: they are *grievous sinners*, as the word properly signifies; hence they are classed with *publicans*, a most odious sort of people among the Jews, Matth. ix. 10.

Now sinners, grievous sinners, in the scripture-use of the word, are all unrighteous persons, as appears from the opposition of these terms, Psal. i. 5. *Therefore the ungodly shall not stand in the judgement, nor sinners in the congregation of the righteous.* Prov. xiii. 21. *Evil pursueth sinners: but to the righteous good shall be repaid.* Matth. ix. 13. He that is not righteous, is in the scripture-sense a sinner, a grievous sinner. Hence,

1. All unjustified persons are sinners; for they are unrighteous before God, as being without an imputed righteousness on them, Rom. v. 19. And since all unbelievers are unjustified, whatever is their manner of life, they are such sinners: they walk naked before God, and their shame is not covered.

2. All unconverted, unſanctified, unregenerate perſons are ſinners; for they are unrighteous, as being without an implanted righteouſneſs, Pſal. li. 13. Rom. v. 8. They are not brought back to God, but are in a courſe of ſtraying from him; their unholy ſet of ſpirit remains, their nature is not changed.

Thus all natural men are ſinners, whoſe ſtate in the other world is horrible, whatever their appearance and way may be here. There are four ſorts of them.

1. The groſsly-ignorant, who neither know, nor care for knowing the foundation-points of religion. Theſe cannot be but ſinners; for however harmleſs they may be among men, they are grievous ſinners before God, as being in darkneſs, 1 John ii. 11. Matth. vi. 23. And miſerable will they be whoſe ſouls are gathered with them in the other world, Iſ. xxvii. 11. *It is a people of no underſtanding: therefore he that made them will not have mercy on them, and he that formed them will ſhew them no favour.*

2. The profane, who give the looſe to their luſts, in the pollutions of the outward man. Such as profane ſwearers, who ſet their mouths againſt the heavens, whom God will not hold guiltleſs; unclean perſons, whom God will judge; ſcoffers of piety, maligners, and mockers of ſerioufneſs, whoſe bands ſhall be made ſtrong; in a word, all thoſe who are looſe and licentious in their lives. Theſe are ſinners with a witneſs; and wo to them whoſe ſouls ſhall be gathered with them in the other world, Gal. v. 19.—21. ——*They which do ſuch things, ſhall not inherit the kingdom of God.* Luke xix. 27. *Thoſe mine enemies which would not that I ſhould reign over them, bring hither, and ſlay them before me.*

3. Mere moraliſts, who ſatisfy themſelves with moral virtue, in obedience to the letter of the ſecond table of the law, but neglect the duties of religion towards God. They are juſt and honeſt in their dealings with men, but neglect their duty to God.

Theſe

These also are sinners, and miserable will be the case of those whose souls are gathered with them in the other world, Matth. v. 20. *For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.* They seek not God's face, and they will be hid from it.

4. Formalists, who have a form of godliness in a profession of religion, and performance of acts of devotion; but are strangers to real religion, 2 Tim. iii. 5. Some of them are gross hypocrites, who stain the profession of religion with their untender walk in matters of the second table, Matth. xxiii. 23. Others are close hypocrites, whose outward conversation is blameless, but they are strangers to heart-work, the secret part of the Christian life, and entertain always some beloved lust or other. These also are sinners, Mark x. 21.; and wo will be to those whose souls are gathered with them in the other world, Psal. cxxv. *ult. As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity.* Matth. xxiv. *ult. And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.*

Now all these are sinners, grievous sinners, who, if they continue so, will undoubtedly perish. They are justly called and reputed sinners, in opposition to saints. For,

(1.) They all miss the mark totally that men should aim at. The word by which the Holy Ghost expresseth *sin*, is properly to *miss the mark*, Judg. xx. 16. The mark that all men are obliged to aim at and hit, is the glory of God, the chief end of man, 1 Cor. x. 31. The saints brought to the enjoyment of God in Christ, do all hit it, though not perfectly, Phil. i. 21. Rom. xiv 7. 8. They live to the glory of God their Creator and Redeemer. But all natural men miss it totally, Rom. iii. 23. They are conjured

within the circle of self; they live to themselves, not to God: their lusts, morality, and religion, meet all in the dead sea of self. They are a company of self-lovers, self seekers, self-pleasers, Phil. ii. 21. So they and their way, not being directed to God, shall perish from his presence, Psal. i. *ult.*; and their straying will end in their falling into the pit.

(2.) They are all guilty of death before the Lord, 1 Kings i. 21. with Rom. iii. 19. The sentence of death is in force against them, and they are sons of death. The curse of the broken law lies on them, binding them over to revenging wrath. But the saints are not so; though they are not without sin, yet they are without guilt of eternal wrath, Rom. viii. 1. They are absolved in their justification; but natural men, whatever be the difference of their crimes, are all sinners, law-condemned criminals.

(3.) They can do nothing but sin, Psal. xiv. 3. It is true, the saints sin in every thing they do; but yet they do things truly good, and accepted of God, Is. lvi. 7.; the imperfections attending their duties do not quite mar them, 2 Cor. viii. 12. But natural mens actions are all sins, their natural, civil, and religious actions; only evil. Their whole life is woven into one web of sin from the beginning to the end, without one thread of purity in it: so they are sinners in a most proper sense.

Quest. How can that be, since they do things that are unquestionably good? *Answ.* It cannot be otherwise. For,

[1.] The principle of action in them is quite wrong. They themselves are wholly corrupt and loathsome, and so is all they do. Put the best of liquor in a vessel used to filthy uses, and one cannot look on it, Tit. i. 15. *Unto them that are defiled, and unbelieving, is nothing pure; but even their mind and conscience is defiled.* Their filthy state defiles their duties, but their duties cannot purify them, Hag. ii.

[2.] The end of their actions is quite wrong. They

They are like a servant very busy, but in the mean time he is working to himself, not to his master, Zech. vii. 5. *When ye fasted and mourned--did ye at all fast unto me, even to me?*

(4.) They all sin with whole heart and good-will to it. The saints do not so, 1 John iii. 9. They have a contrary principle in them that contradicts the inclination to sin, so that at most it is but with a half-will, Gal v. 17. But natural men are all flesh, wholly corrupt, therefore the heart goes with a bent-sail to sin. It is true, there may be something opposing sin in the unregenerate; but then that struggle of theirs is not betwixt flesh and spirit, but betwixt the flesh in one part lusting, and in another fearing.

(5.) All their sins that ever came on them through the whole course of their lives, are still abiding on them, in the guilt, filth, and dominion of them. It is not so with the saints; guilt contracted is done away, the filth is in part removed, the reigning power of sin is broken. Sin in them is like mud in a spring, but in natural men like mud in a pool. Sin is ever coming on, never going off; but all sticks, original and actual: for there is no remission of sin to them, and no sanctification by the Spirit. Unbelief is a need-nail to all their sins, John viii. 24.

Lastly, They continue sinners in the other world, Prov. xiv. 32. *The wicked is driven away in his wickedness.* In the moment of death the saints are perfected, they are no more sinners: but natural men have sin left on them, when they die; then the sentence takes place, Rev. xxii. 11. *He that is unjust, let him be unjust still, and he which is filthy, let him be filthy still;* and they are cast out as unclean into the unclean place.

III. I proceed to shew what it is for one's soul to be gathered with sinners in the other world. It implies,

1. All mens souls are to be gathered out of their bodies

bodies by death, Job xxxiv. 14. 15. *If he set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust.* Man consists of a soul and a body: the body was originally dust lying here and there scattered on the earth; and at death it must be reduced to the same condition again: the soul came immediately from God, and at death must return to him, Eccl. xii. 7. And no man can have power to retain it in the body, but it must be separated from it, and so the man dies.

2. There are very different receptacles of separate souls: there is a blessed receptacle of the souls of saints, wherein they shall all be together in the other world; and a miserable receptacle of the souls of sinners, where they also shall be together in that world. Though the receptacle of the bodies of saints and sinners is common to both in this world, both lying in the same church-yard, yet that of their souls is not so.

3. A separation of the soul from the society of saints, Matth. xiii. 41. At death, sinners that were mixed with the saints in this world, are gathered out from among them, like weeds from among the corn, and tares from among the wheat. And we should be concerned now, that that be not our lot. For it will be a most terrible excommunication, Psal. i. 5. *The ungodly shall not stand in the judgement, nor sinners in the congregation of the righteous.*

4. *Lastly*, A placing of the soul in the society of sinners in the other world, putting them in the same place with them, and in the same state. This is to be deprecated, *Gather not my soul with sinners.* To be gathered to sinners as our people, shut up with them in the same receptacle of spirits, to have our lot with them in the other world, and fare as they fare for eternity, is what we should be in the greatest care and concern, that it be not our lot.

IV. I ſhall conſider this care and concern; or ſhew what is implied in this earneſt requeſt, *Gather not my ſoul with ſinners.* It implies,

1. A ſure and certain expectation, that our ſouls muſt be gathered into the other world by death. The pſalmiſt prays not againſt the gathering ſimply, for in that caſe neither prayers nor tears can prevail, force nor fraud, Pſal lxxxix. 48. *What man is he that liveth, and ſhall not ſee death?* But ſince they muſt be gathered, they pray that they be not gathered with ſinners. There is no may-be here, but it muſt be, as it is *appointed unto men once to die*, Heb. ix. 27. We muſt lay our account with it, as an event inevitable.

2. A belief of the miſerable ſtate of ſinners in the other world, and the happineſs of ſaints. If one is not perſuaded of theſe, he will be in no concern about the matter. But we muſt look beyond this world into the other, and in the glaſs of the word take a view of the ſtate of ſinners and ſaints there, to raiſe us to due concern in it. Often do men look into the ſtate of ſinners here, and behold the eaſy life they have of it, and they wiſh in effect to be among them: but if we look to them in the other world, we will wiſh to be far from them, to have nothing ado with them.

3. A horror of the ſtate of ſinners there. The man looking to it ſhrinks back, ſaying, Save me from it! Their ſtate there duly apprehended, is apt to breed ſuch a horror, as not only cures the envy at their preſent proſperous ſtate, but makes the man that he would not for a thouſand worlds, his ſoul were in their ſouls ſtead, Pſal. lxxiii. 18. 19. 20.

4. An earneſt concern to be delivered from it. The man takes a view of it ſeriouſly, and he is not indifferent in the matter. He is not negligent as to the future ſtate of his ſoul in the other world; but timely lays down meaſures for eternity, knowing that to miſcarry in that point is a loſs that can never be made up.

5. An

5. An acknowledgement that God may in juſtice gather one's ſoul with ſinners. The beſt have as much ſin as deſerves it, and all are by nature liable to it, Rom. iii. 19. And every one that ſees the ill of ſin, and its juſt demerit, will ſee that if juſtice take place againſt them, they will be gathered with ſinners in the other world.

6. *Laſtly*, A betaking one's ſelf to the mercy of the Judge, in his own way, for the pardon of ſin, and the removal of the juſt puniſhment, Job ix. 15. And that is to confeſs ſin, flee to lay hold on the altar Jeſus Chriſt by faith, ſeparating from the ſociety and way of ſinners in time.

V. I come now to give reaſons, why we ſhould be in ſuch care and concern, that our ſouls be not gathered with ſinners in the other world.

1. Becauſe to be gathered with them is to be ſeparated for ever from God, and the holy and happy ſociety whereof Chriſt is the head, Matth. vii. 23. *Depart from me, ye that work iniquity.* The whole herd of ſinners in the other world will be in a ſtate of excommunication, baniſhed from the comfortable preſence of God, the place of his glory, Pſal. v. 4. 5. kept out of the ſociety of Chriſt, the holy angels, and ſaints, Matth. xiii. 41. And to be gathered with them muſt needs then be horrible.

2. They will be gathered into a moſt doleful place, Iſ. xxiv. 22. *They ſhall be gathered together as priſoners are gathered in the pit, and ſhall be ſhut up in the priſon.* At death ſinners are gathered into the priſon of hell, ſhut up there to the judgement of the great day; and from the tribunal they will be driven away thither again all together, there to be ſhut up for ever, Matth. xxv. 41. The horror of the place they are gathered into, the eternal gloom there, the chains of darkneſs that will hold them there, the miſt of darkneſs that never clears there, may all move to ſay, *Gather not my ſoul with ſinners.*

3. Becauſe

3. Becauſe they will be gathered unto the moſt frightful ſociety there, with the devil and his angels, Matth. xxv. 41. They will be caſt into the lake of fire with the devil that deceived them; and that will be more terrible than to be gathered with dragons, ſerpents, and vipers here, which would quickly make an end of one. O that men would conſider how the ſervice of the devil in ſin here, will bring them into the ſociety of him and his angels hereafter, that they might have a horror of being joined with ſinners!

4. Becauſe ſinners will be in a ſtate of puniſhment there heavy beyond expreſſion; being *puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power*, 2 Theſſ. i. 9. Now is the time wherein ſinners take leave to commit their crimes, trampling on God's laws, deſpiſing his Son, and grieving his Spirit: then will be the time that they muſt ſuffer and pay for all to the ſatisfaction of injured juſtice. And the view of that fearful reckoning may cauſe one ſay, *Gather not my ſoul with ſinners.*

5. Becauſe they will be left in their ſin there, Prov. xiv. 32. *The wicked is driven away in his wickedneſs.* John viii. 24. *If ye believe not that I am he, ye ſhall die in your ſins.* At the moment of death, it is ſaid of the ſinner, *He that is filthy, let him be filthy ſtill;* and he is caſt away as an unclean thing into the unclean place, with all the guilt, filth, and power of his ſins upon him, never to be removed. And here conſider,

(1.) The perverſe frame of ſpirit, which is natural to man, being enmity againſt God, will remain with them there, for there is no ſanctification of the Spirit begun on the other ſide of death. And it will be undiſguiſed there, the peace being blocked up, and the war for ever betwixt God and them proclaimed. It will be irritated by their hopeleſs miſerable ſtate, Rev. xvi. *ult.*

(2.) Their ſin will be their puniſhment there; a juſt

juſt revenge of cleaving to it over the belly of all reproofs, warnings, and entreaties! So they will be filled with their own ways. And,

[1.] They will be cut with tormenting paſſions, envy at the happineſs of the ſaints, fretting under their own miſery, and deſpairing for ever of relief, Matth. xxii. 13. *There ſhall be weeping and gnaſhing of teeth.*

[2.] As for their pleaſurable ſins that their hearts were ſet on here, the deſire of them will continue, but the ſatisfying of them in any meaſure will be impoſſible. So they will be for ever racked between the deſire and the denial of ſatisfaction to their luſts. Who then would not ſay, *Gather not my ſoul with ſinners?*

6. *Laſtly*, Becauſe being once gathered with them, they will never more be ſeparated from among them. As the tree falls, it muſt lie. They that are gathered with ſinners at death, muſt be gathered with them at the reſurrection, and ſhut up with them in the pit of deſtruction for ever.

I ſhall now make ſome application of this ſubject.

Use I. of information. We may learn from it,

1. That the ſtate and condition of ſinners, whatever advantages of eaſe, wealth, *&c.* it be attended with, is a miſerable one, to be pitied, lamented, and avoided, not to be envied or deſired. For it is impoſſible that all the wealth of this world ſhould counterbalance the wo in the other world that is abiding them. Who would deſire his lot with a condemned malefactor, though he fared deliciouſly every day; or quietly enjoy the beſt covered table, while a ſword were hanging by a hair over his head?

2. That the great buſineſs of our life is to learn to die, and the great buſineſs which we have to do in this world is to prepare for the other, Job xiv. 14. *If a man die, ſhall he live again? all the days of my appointed time will I wait till my change come.* Here we

we do but sojourn, there we are to abide: here we are on our journey, there we come to our dwelling-place: and it is of the utmost consequence which part of that world we arrive in, Matth. xvi. 26. And they who do not see to that in the first and chief place, are fools with a witness.

3. That we are in hazard of miscarrying with reference to our abode in the other world; and carelessness about it will have a fatal issue. If all were to be gathered there into the happy receptacle without distinction, we might be easy: but it is not so; there will be a gathering into the region of horror, as well as into the region of bliss. And we will be sure to miscarry, if we do not in time secure our happy reception, in the way appointed.

4 *Lastly*, That the hazard of miscarrying in it should quicken us to suitable endeavours for securing our happiness in the other world. Our eternal state is our greatest concern, and every thing being to be plied according to its weight, it should be seen to with the greatest care, and nothing laid in the balance with it, neither cares, profits, nor pleasures.

Use II. of reproof to several sorts of sinners. It reproves,

1. The *careless* sinner, who is careless about the other world, and his future state. How many are there, who never once seriously consider, where they are like to take up their abode in the other world! But they live as if there were no other life but this. O what do you think, that you will get away in a dream to the region of bliss, that you will stumble into heaven which you was not looking out for? No; you may drop into the pit that way, but not get up into the holy hill, Is. xxxii. 9. 10. The foolish virgins that were careless about oil to their lamps, got their head and heart full of care out of time, Matth. xxv. And so will ye, if ye continue in that careless temper.

2. The *slothful* sinner, who cannot bestir himself to be at due pains in this matter. Though such

are not quite unconcerned about the other world, yet they do nothing to purpose in it. If lazy wishes and faint endeavours would do it, they would be happy: but they cannot stir up themselves to take hold of an offered Christ, covenant, and salvation, Is. lxiv. 7. to cut off offending right hands, and pluck out offending right eyes; to take the kingdom of heaven by force, and press into it. Alas! this is not a business to be managed on the bed of sloth, Eccl. x. 18. Remember the doom of the slothful servant, who was *cast into outer darkness*, Matth. xxv. 26. 30.

3. The *delaying* sinner, who puts off the business from time to time, till it be out of time, and he is ruined. The young put it off till they shall become aged, the aged to a sick-bed, and the sick often find they have enough ado otherwise. So the proper time of securing happiness in the other world is lost, as in the case of Felix, Acts xxiv. 25. But why will men delay what must needs be done, or else they are ruined, especially when time is uncertain?

4. *Lastly*, The *malignant* sinner, who hates the society of saints, and seriousness, a religious life and religious exercises; making the society and way of sinners his choice. O what confidence can ye have to cry to God, not to gather your souls with sinners in the other world, who are those in whom is all your delight in this? How can ye think to be gathered with saints in heaven, to whom with their way and exercises you have so great aversion on earth? Nay that malignity against God's people shews you to be none of them: and you must be gathered to your people, your own people.

Use III. of comfort to those who are in due care and concern now, that they be not gathered with sinners in the other world. This is a weighty concern to them that have it, and they will need comfort. And there are four things comfortable in it. It is comfortable,

1. That you are in the way of duty with reference to

to the other world, Matth. xxiv. 46. *Blessed is that servant, whom his Lord when he cometh shall find so doing.* While others are going on fearlessly, you are looking about you, concerned how it may be with you in the end. It is a piece of wisdom and hopeful, thus to be exercised in considering your latter end, Deut. xxxii. 29. God's word speaks comfort to such, Is. xxxv. 3. 4. *Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence, he will come and save you.*

2. That you take your work in time, while yet there is hope; and so your care and concern may come to issue well, Is. xxxii. 20. *Blessed are ye that sow beside all waters.* There is no son nor daughter of Adam but will be in that care and concern one time or other; so that there will not be two of the whole herd of sinners that will desire to be gathered together: but alas! with the most part, it will be out of time, Matth. xxv. 10. 11. Now I say it is comfortable in your case, that you timely entertain concern about it, while the Judge is on a throne of grace to receive such applications. I may allude to that, 1 Sam. xxv. 8. *Ye come in a good day;* with 2 Cor. vi. 2. *Behold, now is the accepted time; behold, now is the day of salvation.*

3. This care and concern is wrought in all God's elect, by the Spirit of Christ. The word calls for it, Acts ii. 40. *Save yourselves from this untoward generation.* The Spirit works it accordingly, Rom. viii. 26. 2 Cor. vii 11. He it was that breathed that desire in the psalmist; and those appetites and desires that are from the Spirit cannot be in vain. So that care and concern is common to you with all the children of God, who all join you in that spiritual breathing, *Gather not my soul with sinners.*

4. *Lastly,* You have to do with a good and gracious God, that has no pleasure in the ruin of sinners,

Ezek. xxxiii. 11. *Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.* No tender man will give his oath without necessity, or where there is no controversy to be decided by it. So here there is one, namely, the devil alledgeth to sinners against God, that there is no pleasing of him, otherwise than in the sinner's ruin, and therefore all care and concern that way is needless. The slothful servant licked up this vomit, Matth xxv. 24. 25. *Lord,* said he, *I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth.* And God purgeth himself by oath of it; believe it then no more. Encourage yourself from the goodness of his nature in Christ, in that your care and concern.

(1.) Have you already got your heart's fill of the state and way of sinners out of Christ, so that you desire no more of it, but would fain be out of the reach thereof? The goodness of God's nature in Christ will not suffer the gathering of such a one with sinners in the other world, Psal. xxvi. 4. 5. 9. Will a good God take a sinner already groaning under, burdened and wearied with the state and way of sinners out of Christ in this world, and stake him down with them for ever in the other world? No; be it far from him.

(2.) Have you got a longing after holiness, perfect holiness, and a liking of the purity of the shining ones there, that your soul cries, *Gather not my soul with sinners,* but with saints in the other world? Truly that is the work of the Spirit of Christ in you; for *the carnal mind is enmity against God,* Rom. viii. 7. Hence is the promise, Heb. viii. 10. *I will put my laws into their mind, and write them in their hearts.* And it is the society of sinners, not as sinners, but as miserable, the hypocrite is frighted at; and the society of saints in the other world, not as saints or holy, but as happy ones, that they desire.

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It is inconsistent with the goodness of God then to create such longing and liking, and yet never satisfy it; so to open the mouth of the soul, and then to put an empty spoon in it.

Object. But a concern not to be gathered with sinners in the other world is a common thing, which Balaam and the foolish virgins had, as well as the godly: what comfort then can be in it, since one may have it, and yet be gathered with them in end? *Answ.* There is a very great difference betwixt this concern in sincere Christians and others. There are four things, which if you find in your concern in this point, you may conclude that you shall not be gathered with sinners in the other world.

1. If their separation from Christ as the chief object of your soul's love, makes you averse to be gathered with them, Psal. xxvi. 8. 9. *Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth: Gather not my soul with sinners.* The ungodly, if all were right to that with them in the other world, could digest that, for Christ is not the chief object of their love. But this argues your esteem of Christ above all, 1 Pet. ii. 7. and your desire of communion with him as your chief happiness, Phil. i 23. You look upon sinners as seated in the other world, and you see Christ is not among them: and since he is not with them, your soul cries, Then, Lord, let not me be with them neither, for the chief object of my love is not among them. If this is the case, truly your soul shall not be gathered with them, John vi. 37. *Him that cometh to me, I will in no wise cast out.* Psal. lxxiii. 24. 25. *Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.*

2. If you have a horror of their being left in sin in the other world, as well as of their being laid under punishment there, Rom. vii. 24. 25. *O wretched man that I am, who shall deliver me from the body of*

this death! I thank God, through Jesus Christ our Lord. No body believing the unspeakable torment of the damned in the other world, but must have a horror of it, because they love themselves. But laying aside the consideration of that, soberly ask yourselves, what think you of that part of their sentence, *Let him that is filthy, be filthy still,* in itself? Abstracting from the torment joined with it, that would be no hard thing to most men, their hearts being wedded to their lusts, and not knowing how to shift without them. If then you find that thought of itself to be killing to you, and sufficient to make a hell; that argues you partakers of the new nature, that hath a horror of sin as its opposite, and desires to be holy and without sin, which is its perfection. And certainly God will not deprive the new nature of its desired perfection, and consequently will not gather a soul thus disposed with sinners in the other world, Psal. cxxxviii. *ult. The Lord will perfect that which concerneth me.* Matth. v. 6. *Blessed are they which do hunger and thirst after righteousness: for they shall be filled.*

3. If you are with purpose of heart coming out from among them, out of their society, way, and manner of life in this world. Many would be content to live with them, though not to die with them, Numb. xxiii. 10. But are ye not content to live with them neither, no more than to die with them? Have ye conceived an aversion to the life as well as the death, not only of the grossly-wicked, but of all that are out of Christ, strangers to the power of godliness, being drawn to the love and choice of the fellowship of the saints by the lustre of the divine image on them? Fear not, God will never gather you with them in the other world, Psal. xxvi. 4. 5. 9. 1 John iii. 14. 2 Cor. vi. 17. 18. Their company will not be made your punishment in the other world, that you would not make your choice here.

4. *Lastly*, If the hope of not being gathered with sinners in the other world, puts you on the study of universal

universal purity, 1 John iii. 3. The hope that ungodly sinners and hypocrites have of this tends to make them secure in sin, and leaves them at ease in the embraces of some one lust or other: the reason is, because their concern that way is only to be freed from misery, not from sin. But the hope of the sincere is a lively one, a hope to be freed from sin, 1 Pet. i. 3. and this makes them bestir themselves against it in time impartially, Psal. cxix. 6.

Use *ult.* Let me exhort all of you now to be in due care and concern, that your souls be not gathered with sinners in the other world. This due care and concern is very extensive, and therefore I will branch out this exhortation in several particulars. And,

1. Lay the matter of the other world to heart, and be no longer careless about what shall be your lot in it, Rom. xiii. 11. 12. A careless unconcerned life about the other world, will make a frightful awakening at death, Luke xii. 20. If you were to be removed out of a farm, or a cot-house, you would look out for another before-hand: and since you are to remove out of this world, look out for a comfortable settlement in the other, and shew yourselves men, wise men, and not fools.

2. Delay it no longer; for it is no due concern that admits of one day's delay: the reason is, ere to-morrow come, your soul may be gathered with sinners, and staked down with them for eternity, Heb. iii. 15. *To-day if ye will hear his voice, harden not your hearts.* No doubt there are many in hell, who once hoped never to come there, and to have set all to rights before gathering-time: but the misery was, it came ere they were aware, and swept them away with sinners. They have been carried off in childhood, that hoped to be religious youths; and they have died in their youth, who hoped to make all right by the time they should enter in age. The little sleep, the little slumber they indulged themselves in, proved their ruin; for their poverty came upon them

them as one that travelleth, and their want as an armed man.

3. Let your souls be now gathered unto Christ by faith in the bond of the covenant, Gen. xlix. 10. He is the Captain of salvation, and none come to heaven but at his back, John xiv. 6. as the members of his mystical body, Eph. v. 23. Whosoever are not united to him, and brought personally within the bond of his covenant, will be left to be gathered with sinners. Therefore consider the covenant offered to you in the gospel, and sincerely take hold of it, as you would not be so gathered.

4. Give up with the society of sinners here. I mean not absolutely: but make them no more your choice, your familiar companions; for death will gather every one to his own people; and therefore *he that walketh with wise men shall be wise; but a companion of fools shall be destroyed*, Prov. xiii. 20. The blessed man is known by his company he chuses, and most delights in, Psal. i. 1. And he that is not concerned to separate from the company of sinners here, is in no due concern not to be gathered with them in the other world; for it is vain to think to live with sinners, and die with saints.

5. Lay by your malignity against professors of religion, against seriousness, and godly exercises. Calmly consider what ye would be at. Are you really not able to endure any appearance of religion, seriousness, and godly exercises? Then there is nothing for you, but to be gathered with sinners in the other world, where you will see nothing like it for ever. But if you have any the least thoughts or hopes of heaven, you are quite unreasonable to think to get there, while you bear such a grudge against the very first draughts of that which is carried to perfection there. I wonder what sort of a heaven they imagine to themselves, that have a heart rising at holiness; what kind of men and women they expect to see there, that are always sure to have a thrust at

at any serious person here, however they have a vail to cast over the godless and profane.

6. Associate yourselves with the godly; gather together with those that you would be gathered with in the other world, Psal. cxix. 63. *I am a companion of all them that fear thee*, says David, *and of them that keep thy precepts.* If you mind to lodge with them at the journey's end, it is reasonable to travel on the way with them too, and not with those that are holding a quite contrary route. Let not the faults you espy about them make you despise their society: there are no faultless companions to be had in this world: but it must be a dreadful cast of spirit, that makes every body's faults tolerable but theirs. That must spring from a deep rooted enmity. But a lover of the King will reverence his children, though in rags: and God tries your love to him by the faults he has left in his people, 1 John v. 1. Psal. xvi. 2. 3.

7. Do not make light of withdrawing or absenting from the congregation of the Lord's people in public ordinances. The sabbath-congregations are the thing that in all the earth is likest to heaven; and therefore they are that which has most of the saints heart, Psal. xxvi. 8. *Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.* Let the thoughts of the gathering with the one great congregation in the upper house, recommend the gathering together with the congregations in the lower. From whatever principles or motives people forsake the congregations of the saints here in public ordinances, they must either be gathered with them in the other world, or with sinners: there will be no separate heaven for them there.

8. *Lastly*, Carefully keep off the way of sinners here, and let your whole life be a going forth by the footsteps of the flock, Cant. i. 7. 8. Heb. vi. 12. As is your course now, so must your end be. If you go the way of sinners in this world, ye will be gather-

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ed with them in the other: if ye go the way of saints, ye will be gathered with them there.

To enforce this exhortation,

(1.) Consider the importance of your gathering in the other world, than which nothing can be greater. You have had the other world described to you in both its parts: and I may obtest you by all the joys and glories of heaven, that you lay this matter to heart; and by the dismalness of the place, the horrors of the society, and the dreadfulness of the state of sinners in hell, that you be in concern that your souls be not gathered there with them.

(2.) Make of your other concerns what you will, if you see not to this in the first place, ye are ruined to all intents and purposes, Matth. xvi. 26. *For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?* Nothing will compensate this loss.

(3.) This is the only proper time for that concern, wherein it may be effectual: 2 Cor. vi. 2. *Behold, now is the accepted time; behold, now is the day of salvation.* If you miss it, in vain will ye cry; for a deaf ear will be given to all your cries, Prov. i. 24. and downwards.

(4.) *Lastly*, The gathering there will be eternal, and unalterable for ever: and therefore it highly concerns you now, that your souls be not gathered with sinners then.

Wherefore, upon the whole, let me obtain of you, (1.) That you will take some serious thoughts of the other world in both parts of it. (2.) That you will inquire what case you are in for it. And, (3.) That you will lay down measures timely, that your souls be not gathered with sinners there. May the Lord persuade and incline your hearts unto this course.

The

The Improvement of Life in this World to the raiſing a good Name, the beſt Balance for the preſent, for the Vanity and Miſery of human Life:

AND

The good Man's Dying-day better than his Birth-day.

The ſubſtance of ſeveral Sermons preached at Etterick, in the year 1730.

ECCL. vii. 1.

A good name is better than precious ointment; and the day of death, than the day of one's birth.

NEVER man more livelily repreſented the vanity of this world and human life, than Solomon did, whoſe wiſdom and wealth gave him the faireſt occaſion to diſcover the beſt that could be made of it. He repreſents it in its beſt ſhapes as a very heap of vanity and vexation, in the preceding part of this book. And indeed the vanity of human life is undeniable. Man as to this world is born crying, lives complaining, and after all dies diſappointed. But is there no remedy, no ſolid conſolation in this caſe? Yes; but it muſt be brought from the conſideration of the other world, and this life improved for reaching a happy life there. *A good name is better than precious ointment; and the day of death, than the day of one's birth.*

The ſcope of theſe words is, to point men away from

from the vanities of this life, and from this life itſelf, unto ſomething that is better and will give reſt. Is any man affected with the vanity of human life, and would fain know what is beſt for him? Then let him know,

1. A good name is beſt, *better than precious ointment*, which was a thing highly prized in the eaſtern countries. A good name is that ſavoury character among good men, which riſeth from a good life, caſting forth its ſavour like good ointment. It is ſaid of Chriſt, Cant. i. 3. that *his name is as ointment poured forth*: but all the ſaints partake of that anointing, Pſal. xlv. 7. *God hath anointed thee with the oil of gladneſs above thy fellows.* Where-ever grace is, it exerts itſelf in the courſe of a gracious converſation, holy actions, which procure a good name to the party, in ſpite of all that the malice of the world can do. It is not a mere name, which a hypocrite may have; but a name raiſed on a ſolid foundation of grace and true piety.

Now that is *better than precious ointment*, i. e. the beſt things of this preſent world, that carnal men ſet their hearts on.

(1.) It is better than all the world's wealth, that goes under the name of *oil*, Deut. xxxiii. 24. *And of Aſher he ſaid,—Let him dip his foot in oil.* To do a good action, is better than to gain a great worldly advantage. A courſe of piety, and the juſt character of a holy life, is preferable to riches, Prov. xxii. 1. So the name of poor Lazarus remains ſavoury, while the name of the rich glutton ſtinks.

(2.) It is better than all worldly pleaſures and delights of ſenſe, expreſſed by *ointment* and *perfume*, Prov. xxvii. 9. *Ointment and perfume rejoice the heart.* The teſtimony of one's own conſcience for godly ſincerity, will rejoice the heart more, 2 Cor. i. 12. Lay the perfumed fool on a ſick bed or death bed, theſe things avail nothing, while he is galled with the remembrance of an ill-ſpent life: but

but conſcience of integrity will bear up a man in the face of death, 1 John iii. 21. *Beloved, if our heart condemn us not, then have we confidence towards God.* 2 Sam. xxiii. 5. *Although my houſe be not ſo with God; yet he hath made with me an everlaſting covenant, ordered in all things and ſure: for this is all my ſalvation, and all my deſire, although he make it not to grow.*

(3.) It is better that all worldly honours, for kings were anointed to teſtify the conferring of that dignity on them. Men cannot carry their worldly honours into the other world with them; death treats the king and the peaſant alike: but the character of piety outlives death, and will be owned and regarded in the other world, Rev. iii. 12. When wicked men ſhall be condemned for their actions in which they applauded themſelves, and others flattered them; the ſaints will receive Heaven's approbation of their holy actions, *Well done, good and faithful ſervants.*

Wherefore the beſt thing to balance the miſery of human life for the preſent, is to be good, and do good. That is the great leſſon that Solomon gives us here. Look on human life in all the periods of it, childhood, youth, middle age, and old age; and ye will find it is but juſt ſo many ſtages of vanity, whereof ſome are paſt, and others paſſing. Look on it in the various circumſtances of it, proſperity and adverſity, health and ſickneſs, wealth and penury; and you ſhall find it but vanity caſt in different ſhapes. Turn up what ſide of it you will, the young or the old, the ſingle or married ſtate, it is larded with vanity on every ſide. Only, conſider it as an opportunity of being and doing good, and ſo it is a ſubſtantial thing; and ſo very ſubſtantial in that reſpect, that it may well balance all the miſeries that attend it. But take away that, and it is at beſt but an uſeleſs burden, Pſal. lxxxix. 47.

2. Death, the paſſing into the other world, is beſt; the dying-day is beſt, *better than the birth-day.* It

is hard to believe that; and if men frame their ſentiments according to the prevailing opinion of this world, they will never believe it: but if they frame it according to the doctrine of the other world, they muſt needs believe it as it is repreſented in this text.

Ye have heard that there is another world; a lower part of it, the region of horror; to which death is the paſſage for ſinners, whoſe dying day muſt therefore be their moſt doleful day, in the view of which ye have been exhorted to cry, *Gather not my ſoul with ſinners.* But ye have heard alſo, that there is a higher part of that world, a region of perfect bliſs and happineſs, to which death is alſo the paſſage for ſaints, or perſons that have got the good name: now if you believe that doctrine, you muſt needs conclude from it, that the day of ſuch a one's death is better than the day of his birth, which is the thing here meant. And ſince we have offered a view of the dark ſide of the cloud, the gathering with ſinners in the other world; it is juſt we offer a view too of the bright ſide of the cloud, the gathering with ſaints there.

There is a compariſon here of two of the days of human life, both of them ſpecially remarkable. The one is the firſt day of our life here, the birth-day, wherein we come into this world out of the womb. The other is the laſt day of our life here, the death-day, wherein we go out of this into the other world. The queſtion is, Which of the two is the beſt day, the moſt deſirable in itſelf? The ſubject is determined in the firſt clauſe, to be the man with the good name, who has been ſavoury in his life, being and doing good. And Solomon decides the queſtion with reſpect to ſuch a one, roundly telling us, The day of death is better than the day of *his* birth, *Heb.* namely, the man with the good name. When he came into the world at his birth, his friends rejoiced, they thought it a good day: when he goes out of this world into the other, they mourn, thinking it a ſad day. But think they as they will, it is the beſt day of

of the two; and were it not the partition betwixt the two worlds, we would see it to our conviction.

Wherefore the best thing to balance the misery of human life for the future to a good man, is to die, and leave this world and the life in it. That is the lesson we are taught here. The weight of glory that death will bring him to in the other world, will absolutely downweigh all the misery of life here. The bliss of the lodging he comes to there, will more than compensate all the hardships of the way; that he shall say, "O that happy life in the lower world, that made way for my entrance hither into this upper world! Who would not gladly have embraced Methuselah's tack of that life, for to get this!"

From the text thus explained, ariseth the two following points of doctrine, *viz.*

DOCT. I. *The improving of our life in this world to the raising up a well-grounded good name and savoury character in it, is the best balance for the present for the vanity and misery attending our life, better than the most savoury earthly things.*

DOCT. II. *To one who has so lived, as to obtain the good name, his dying-day will be better than his birth-day, quite downweighing all the vanity and misery of life in this world.*

I shall speak to each of these in order.

DOCT. I. *The improving of our life in this world to the raising up a well grounded good name and savoury character in it, is the best balance for the present for the vanity and misery attending our life, better than the most savoury earthly things.*

In discoursing from this doctrine, I shall,

I. Lay before you some things supposed in it.

II. Shew what is the well-grounded good name, that is the balance of the vanity and misery of this life.

III. What is the improvement of life, whereby that good name may be raised.

IV. Confirm the point, That this improvement of life is the best balance for the present for the vanity and misery attending our life, better than the most savoury earthly things.

V. Make some improvement.

I. I shall lay before you some things supposed in the doctrine.

1. It supposeth that there is a vanity and misery that is the inseparable attendant of human life in this world. No man in life is free of it, nor can be, Psal. xxxix. 6. *Surely every man walketh in a vain shew.* No circumstances of life can avail to the shifting it off: it accompanies the crown and sceptre, as well as the beggar's seat on the dunghill, Eccl. i. 2. *Vanity of vanities, saith the preacher, vanity of vanities, all is vanity.* Psal. xxxix. 5. *Verily every man at his best state is altogether vanity.* Men may change their wilderness-station, but while here will still be in a wilderness. They may get out of one vanity and misery, but it will always be but a falling into another.

2. Every man will find himself obliged to seek for some allay of that vanity and misery of life, that he may be enabled to comport with it, Psal. iv. 6. This makes a busy world, every one seeking something to make his hard seat soft. For the whole world is in a sickly condition of spirit, witness their need of the great Physician, Matth. ix. 12. Hence there is a mighty restlessness, turning and shifting from one thing to another, for some allay of the present uneasiness.

3. It is natural for men to seek an allay to the vanity and misery of life, in earthly things, Psal. iv. 6. *There be many that say, Who will shew us any good?* They seek precious ointment, as it were, to master the rank savour that is about human life. For this

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cause the pleasures, profits, and honours of the world are sought after, and employed as plasters for that sore; that, by means of them, they may be enabled to comport with the vanity and misery of life.

4. But the best of earthly things will make but a sorry plaster for that sore: they will not be able to balance the vanity and misery of life, but with them all life may be rendered sapless, through the predominant vanity and misery of it. All Haman's honours were not able to season life to him, while Mordecai bowed not; neither could Ahab's kingdom, in the want of Naboth's vineyard; nor Belshazzar's festival joys and pleasures, while the handwriting was seen on the wall. That way is but seeking to allay one vanity with another: a dead fly will make the ointment itself stink: a day's pleasure will not balance an hour's pain; nor honour for years, blot out the disgrace that a moment fixes.

5. *Lastly*, Howbeit the improving of life to the raising a well-grounded good name, will balance the vanity and misery of life effectually: so that he who has reached that kind of living, has what is well worth the enduring all the miseries of life for. There is an excellency and good in it, that downweighs all the evils attending life.

II. I shall shew what is the well-grounded good name, that is the balance of the vanity and misery of human life. It is the name of religion, raised from the reality thereof in the person that has the name. And it is, I say,

1. The name of religion, and no less: for there is nothing good truly separate from religion, Matth. vii 18. Men have attempted to raise themselves a name from other things, some from their wealth, some from their wit, valour, buildings, beauty, *&c.* But these may make a vain name, which at death will go out with a stink without religion. Only religion can make a good name, being the only thing

of value with a good God and among good men; without which all things elſe will be but ciphers, the name of nothing.

2. It is raiſed on the reality of religion, and no leſs: for a mere ſhew of religion is but a vain and empty thing, which will dwindle to nothing with other vanities. That will make but a name before men, not before God: *I know you not*, ſaid the Bridegroom to the fooliſh virgins, Matth. xxv. 12. They come under the name of virgins, but Chriſt will not know them by that name.

We may take up that good name in three parts.

1. *Friend of God*, Jam. ii. 23. That is the part of the good name, that deſigns the man's ſtate of peace and reconciliation with God through Chriſt. There is no good name without this, Jam. iv. 4. And this is the name put on all endowed with true religion, John xv. 14. a name better than ſons and daughters, in whom mens name is preſerved, If. lvi. 5.

2. *Faithful to the Lord*, Acts xvi. 15. That deſigns the man's temper and way towards God. He is a ſincere and upright Chriſtian, endeavouring to approve himſelf to God in all things. He makes the will of God his rule, the word of God his oracle, the love of God his principle, and the glory of God his chief end in life. A noble name, that God will know him by, in the other world, Matth. xxv. 21. *Well done, thou good and faithful ſervant*, &c.

3. *Uſeful to men*, ſerving his generation, Acts xiii. 36. That deſigns the man's temper and way towards his neighbour. He is not a common nuiſance of ſociety, enſnaring and miſchievous to thoſe about him, whereby ſome make themſelves a name that will rot, Eccl. ix. *ult.* Nor yet an uſeleſs member of ſociety, concerned for none but himſelf. But a profitable member, laying out himſelf to do good to others as he has acceſs, Eſth. x. *ult.*

This is that good name that is the beſt balance for the preſent, for the vanity and miſery of human life.

III. We

III. We come next to shew what is the improvement of life, whereby that good name may be raised. This is a weighty point that nearly concerns us all, to know those things that will make our life savoury before God and men. I shall unfold it in the following particulars. If you would raise up to yourselves that good name in life,

First, Improve your life to a personal and saving entering into the covenant of grace, and uniting with Christ, by believing on his name. Here are three things which we have access to in this life, as vain and miserable as it is, and in it only: and if we so improve it, we will be called friends of God.

1. Personally enter into his covenant, Is. lvi. 4. 5. *For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant: even unto them will I give in mine house, and within my walls, a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.* The name of your father Adam's house, given you at your birth into this world, is *stranger* and *enemy to God*, Eph. ii. 12. Rom. viii. 7. In the gospel God's covenant of peace is offered to you: consider while you are in life, what you are doing, and take hold of that covenant, with all the seriousness and awful solemnity ye are capable of in life. So shall ye get the good name, the new name, *friend of God*, as confederate with Heaven, Eph. ii. 12. 13. If ye ask, how ye shall do that? the answer is,

2. Unite with Christ. He is the head of the covenant, and we enter into it by uniting with him, John x. 9. *I am the door: by me if any man enter in, he shall be saved.* Is. xlix. 8. *I will give thee for a covenant of the people.* Uniting with Christ, thy soul shall be wrapt up in the bond of the covenant of grace, made with him for him and his; even as thy relation to Adam wraps thee up in the bond of the covenant of works, made with him for him and his.

Come

Come then, thou art now in life, improve it to thy union with Chriſt: ſo ſhalt thou have a ground whence the good name muſt infallibly riſe, Col. i. 27. *Chriſt in you, the hope of glory.* Make this the buſineſs of your life in the firſt place, to get Chriſt in you. Live and travail for this, Gal. iv. 19. It alone is able to balance all the miſery of life. If ye aſk, how ye ſhall unite with Chriſt? the anſwer is,

3. Believe on his name; that is the way to unite with him, Eph. iii. 17. *That Chriſt may dwell in your hearts by faith.* Believing on him, thou ſhalt be in a ſtate of union with him, as the branches with the vine, and the ſuperſtructure with the foundation: ſo ſhalt thou be called by a new name, the good name, John i. 12. *As many as received him, to them gave he power to become the ſons of God, even to them that believe on his name.*

Queſt. But what is it to believe on his name?

Anſw. 1. To believe the goſpel-report, namely, That Chriſt is by his Father's appointment the Saviour of the world, and your Saviour, to ſave you from ſin and wrath, Iſ. liii. 1. *Who hath believed our report?* Compared with 1 John iv. 14. *And we have ſeen and do teſtify, that the Father ſent the Son to be the Saviour of the world.* & v. 11. *And this is the record, that God hath given to us eternal life: and this life is in his Son.* Set yourſelf to believe this: ye will not find it ſo eaſy, as you imagine perhaps. But it is impoſſible to receive Chriſt, or believe on him, without believing this firſt, John iii. 27. *A man can receive nothing, except it be given him from heaven.*

2. To truſt on him accordingly, that he will ſave you from ſin and wrath, freely by his grace, through his righteouſneſs, blood, and Spirit, Acts xv. 11. *We believe that through the grace of the Lord Jeſus Chriſt, we ſhall be ſaved.* Rom. i. 17. *Therein is the righteouſneſs of God revealed from faith to faith.* Set yourſelf to this; for herein the uniting nature of faith

faith lies, inaſmuch as in this act of truſting on him, the ſoul is, (1.) Divorced from ſin, as well as careful to eſcape wrath; the heart being alienated from ſin, ſet to be rid of it and made holy, which is the immediate effect of ſaving illumination, the diſcovery of Chriſt made to the ſoul in the goſpel by the Spirit working faith, 1 Cor. ii. 4. 5. Matth. xiii. 45. 46. (2.) Carried wholly off its own bottom for theſe ends, ſelf-confidence, creature-confidence, law-confidence; *i. e.* confidence in any work or good qualification of our own, are all undermined together by a touch from Heaven's hand; ſo that the ſoul has not one foot left to ſtand on, nor a twig without or within him to gripe to before the Lord, but Chriſt alone, and what is in Chriſt, his free grace, righteouſneſs, blood, and Spirit, Phil. iii. 3. (3.) Laid wholly on Chriſt for theſe ends, as the ſtones of the building on the foundation, cleaving and clinging to him, relying on him, who if he ſhould fail it, all would come down together. But it is impoſſible that ſuch an event ſhould take place, ſince Chriſt is the foundation-ſtone laid by his Father to bear all the weight of ſinners laid on him; and therefore knits with the ſoul laid on him, and ſecures it for ever, 1 Pet. ii. 6.

Improve your life then to a perſonal and ſaving entering into the covenant of grace, and uniting with Chriſt, by believing on his name. So you ſhall have the good name which ye ſhall never loſe, that will balance all the vanity and miſery of life, and make your dying-day better than your birth-day.

Secondly, Improve your life to a living a life of faith in this world; ſo ſhall ye get the good name, *Faithful to the Lord*; Gal. ii. 20. *The life which I now live in the fleſh, I live by the faith of the Son of God.* Rev. xvii. 14. *They that are with him, are called, and choſen, and faithful.* All the improvement moſt men make of life, is to live a life of ſenſe, eat, drink, do worldly buſineſs, ſport, play, *&c.* So all that they make of life is the life of a beaſt, which have the delights of ſenſe

ſenſe in greater perfection than what they for their hearts can reach. And ſo their name ſhall be written in the earth, an ill name, a diſgraceful name, Luke xii. 20. Jam. iv. 3. 4. But live ye a life of faith, and ſo ye will make of your life the life of a Chriſtian, a ſaint, a child of God, an heir of glory, a faithful ſervant to the Lord.

Now to raiſe up the good name, *Faithful to the Lord*, by a life of faith, your faith muſt caſt your life into the following mould, which will be impracticable but by faith.

1. Let it be a life of believing and dependence on God in Chriſt for all. Live believing his word in all parts of it, 2 Chron. xx. 20.; believing the divine authority, equity, and goodneſs of his commands, Pſal. cxix. 128. the faithfulneſs and certainty of his promiſes, Rom. iv. 20. 21. the juſtice and truth of his threatenings, Iſ. lxvi. 2. Depend entirely and truſt on him at all times, Iſ. xxvi. 4. for all things you need, Prov. iii. 5. 6. for happineſs, light, ſtrength, and ſucceſs in temporals and ſpirituals. Depend on him alone while ye live,

(1.) For your happineſs and ſoul's reſt, Heb. iv. 3. Never expect it from the moſt promiſing creature, but look for it firmly from a God in Chriſt, Pſal. xvii. *ult.*

(2.) For light to know your duty in all the ſteps of your way. Never venture yourſelf to your own management, be the way never ſo plain, Jer. x. 23. for at that rate ye may ſtumble in an even road. But let your hope be in the promiſe, Pſal. xxxii 8. *I will inſtruct thee, and teach thee in the way which thou ſhalt go: I will guide thee with mine eye.*

(3.) For ſtrength to perform every duty in life to God or man. Lean not to your own ſtock of ſtrength and reſolutions. The good name is that of a branch, not of a root, 2 Tim. ii. 1. John xv. 5. And ſo no duty whatſoever that God calls you to, ſhall be above your reach as to acceptable performance, Phil. iv. 13.

13. *I can do all things through Christ which strengtheneth me.*

(4.) For your success in all ye set yourselves to in your temporal or spiritual concerns, Josh. i. 8. 9. Remember always that Heaven keeps the negative over us in all our attempts, Lam. iii. 37. Hence it is said, *The race is not to the swift, nor the battle to the strong*, &c. Eccl. ix. 11.

2. Let it be a life of devotion, Psal. cxix. 38. That makes a part of the good name in the Bible, despise and scoff at it who will, Luke ii. 25. of Simeon it is said, he was *just and devout.* And the name of devout Christians will be in honour, when the memory of the profane shall rot. Let it be a life of devotion,

(1.) In respect of the truths of God made known to you, reckoning every truth sacred, and cleaving thereto against all hazards and opposition, Prov. xxiii. 23. I do not advise you to break with every one that is not of your mind, but only to quit no truth to any. This the apostle directs, Phil. iii. 15. 16. *Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.* And devotion leads to it. It is a part of the comfort at death: hence Paul says, 2 Tim. iv. 7. *I have fought a good fight, I have finished my course, I have kept the faith.*

(2.) In respect of the worship of God, Phil. iii. 3. If you have a father, you must honour him; if a master, you must regard him; otherwise you will have a very ill name, and you will smart for it. Ye have a God that made you, if ye live regardless of him, where is your good name, what kind of a day can ye imagine the day of death will be to you? But be devout worshippers of him, in secret, private, and public, shewing reverence in the frame of your heart and outward gestures: so shall ye have the good name.

3. Let

3. Let it be a life of heavenly-mindedneſs and contempt of the world, Phil. iii. 20. So Enoch got the good name of walking with God, Gen. v. 24. and the worthies, Heb. xi. 13.—16. Covetouſneſs and worldly-mindedneſs in profeſſors of religion mars their good name, Phil. iii. 19. It was a noble teſtimony that Luther had from his enemies, *Germana illa beſtia non curat aurum.* Friends of the world cannot be faithful to God.

4. Let it be a life of a Chriſtian deportment under trials and afflictions in life. Every body will have ſomething laid before them for their trials, wherein they muſt ſtand candidates for the other world, to be diſpoſed of there as they acquit themſelves in their trials for it here, Rev. iii. 21. So patience, reſignation, holy chearfulneſs under the croſs, are neceſſary to raiſe the good name, Jam. i. 4. And by an unbecoming carriage under the croſs, people may loſe all their good name they had before, Mark x. 21. 22. Wherefore the exhortation is, *My ſon, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him,* Heb. xii. 5.

5. *Laſtly,* Let it be a life of uprightneſs, the ſame where no eye ſees you but God's, as where the eyes of men are upon you. The faith of God's omniſcience leads to this: hence Joſeph ſaid when tempted to ſin by his lewd miſtreſs, Gen. xxxix. 9. *How can I do this great wickedneſs, and ſin againſt God?* O what name do the practiſers of ſecret wickedneſs think they will have with God, who are at liberty to ſin if they can do it unſeen of men? God will read out their name with diſgrace before all the world at length, Prov. xxvi. 26. *Whoſe hatred is covered by deceit, his wickedneſs ſhall be ſhewed before the whole congregation.*

Thirdly, Improve your life to a living a life beneficial to mankind, profitable to your fellow-creatures, diffuſing a benign influence through the world, as ye have acceſs; ſo that when you are gone, the world may

may be convinced they have loſt an uſeful member that ſought their good: ſo ſhall ye have the good name, *Uſeful to men*, Acts xiii. 36. But there is a fourfold life that will never raiſe this name.

1*ſt*, The *noxious* life, that ſome live in the world, like foxes in the mountains, biting, devouring, and worrying others; they cauſe their terror in the land of the living, but will leave their name for a curſe. Better one had never been in the world, than to be in it for miſchief; to be in it, as mice and rats are in it, deſtroying much good.

2*dly*, The *trifling* life, that ſome live in the world, like the leviathan in the ſea, Pſal. civ. 26.; laughing, ſporting, playing, idling, and trifling away a life-time, without doing any ſubſtantial good for themſelves or others. Such make their life a dream, and their death will be a terrible awakening.

3*dly*, The *ſelfiſh* life, that ſome live in the world, like the oyſter within its own ſhell, careful for nothing but their own ſweet ſelf, Phil. ii. 21. The world will be at no loſs for the want of them, reaping no advantage by the having of them. If they were to go out of the world, there is none before them in heaven that ever they helped a ſtep forward to it, to receive them into everlaſting habitations, Luke xvi. 9.

4*thly*, The *carnal earthly* life, that ſome live in the world, like the mole ever digging in the earth, never looking upward. Theſe are buſy in life, but doing nothing, nothing to the purpoſe of a better world. They may indeed be ſome way uſeful to others, but then it is only as the brutes are uſeful in things of this world. But that will never raiſe men the name of Chriſtian uſefulneſs.

But there is an *edifying* life that will raiſe it, 1 Cor. viii. 1. *Charity edifieth.* The love of our neighbour ſpringing from the love of God, will ſet men to ſeek the good of their neighbours, and ſo edify or build up the world, in which live ſo many to deſtroy and pull down. If we live to ourſelves, we will die to our-

ſelves too. But let us know that we are to live in this world for the honour of God, and for the good of mankind our fellows in it; and we miſs the moſt noble end of human life, ſo far as we miſs of theſe.

There is reaſon that every one aſk himſelf, For what uſe am I in the world? How do I fill up my room in it for the common good? And if we mind for happineſs in the other world, we muſt ſet ourſelves to be uſeful to men in this world, and live to be uſeful in it, Rom. xiv. 19. *Let us therefore follow after the things which make for peace, and things wherewith one may edify another.* Chap. xv. 2. *Let every one of us pleaſe his neighbour for his good to edification.* We are members one of another; and that member that is not uſeful for the reſt, is a rotten member, to be cut off.

Object. Magiſtrates and miniſters may, but what acceſs have we to be uſeful to the world, or to raiſe up that good name to ourſelves? *Anſw.* Follow theſe rules of life, and ye ſhall raiſe to yourſelves the good name, how private ſoever ye be.

1. Caſt the world a copy by your good example, Matth. v. 16. *Let your light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in heaven.* Many an ill example is ſet before them for their deſtruction, Matth. xviii. 7. Give them your good example yet for their edification: and live as meanly and privately as ye will, ye ſhall be as uſeful in the world, as a beacon is at ſea letting ſhip-men ſee the rocks they are to hold off, Phil. ii. 15. 16. *That ye may be blameleſs and harmleſs, the ſons of God, without rebuke, in the mids of a crooked and perverſe nation, among whom ye ſhine as lights in the world: holding forth the word of life.* And give them a good example,

(1.) Of *devotion* and piety towards God, in a ſtrict and religious obſervance of your duty towards him. This will be a practical teſtimony for him, a light that

that will condemn the world's profane contempt of him, Prov. xxviii. 4.

(2.) Of *exact justice* and truth, in all your doings and sayings with men, Zech. viii 16. *Speak ye every man the truth to his neighbour: execute the judgement of truth and peace in your gates.* The world is sunk in a gulf of injustice and falsehood, and the multitude of those that make no conscience of justice in their deeds and truth in their words, is so great, that they are thought nothing of. Come, row against this stream.

(3.) Of *sobriety* in moderating your own passions, with a spirit of peacefulness, meekness, and forbearance, Matth. xi. 29. This is necessary for the good name, and without it it will be marred, Prov. xxv. *ult.*

This is a life preaching of the gospel to the world, to which every one of you has access, Tit. ii. 11. 12. *For the grace of God that bringeth salvation, hath appeared to all men; teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world.* And that is an useful man in the world, that on good grounds can say, when he is to leave it, with the apostle, *Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved ourselves among you that believe,* 1 Thess. ii. 10.

2. Be of a *beneficent disposition*, disposed to do good to mankind as you have access, Gal. vi. 10. Some are of the household of faith, have a special concern to do good to them: others are not, ye must have a concern for them too; though they are not saints, they are men of the same common nature with yourselves, Luke vi. 35. We should greedily embrace an opportunity of doing good to others, thinking with ourselves, That is the proper business of our life. And be disposed to do good,

(1.) In *temporals* as ye have access, Heb. xiii. 16. *But to do good, and to communicate, forget not: for with such sacrifices God is well pleased.* There is no body but some one time or way or other may be pro-

fitable to others. The duties of humanity are of great usefulness in the world, being kind, merciful, and compassionate to them that are in distress, or need, Col. iii. 12. It has great encouragement by promise, Prov. iii. 9. 10. Psal. xli. 1. *&c.*

(2.) In *spirituals.* There are none of the children of Adam, but have immortal souls that must live for ever. And true grace is natively communicative, as one candle serves to light another, Gen. xviii. 19. *I know him,* says God of Abraham, *that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgement.* And says the woman of Samaria to the men of the city, John iv. 29. *Come, see a man which told me all things that ever I did: is not this the Christ?* So ye should be ready to be useful to others, according to their spiritual exigence, instructing the ignorant, warning the secure, encouraging good motions, bearing down bad ones, *&c.*

3. Lay out yourselves to forward the usefulness of others, 1 Cor. xvi. 10. 11. Whomsoever ye see disposed and employed to be useful, help them forward, facilitate their work, strengthen their hands what you can, so shall ye be useful to the greatest purposes at second hand. The water cannot grind the corn, but it can turn about the wheel, and the wheel the millstone, and so the millstone will grind it: and so the water is useful for grinding, in such sort that when it fails there is no doing it. So the meanest of the Colossians could be useful for declaring the mystery of Christ, Col. iv. 3. *Withal, praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds.* People generally think little of weakening the hands of those that are useful: but I have often thought, that it is one of the most miserable uses of being in the world, to be in it for a weight hung upon them that would be useful, Matth. xxiii. 13.

4. *Lastly,* Be conscientious in the performance of the

the duties of your ſtation and relations, 1 Cor. vii. 24. *Brethren, let every man wherein he is called, therein abide with God.* That is the ſphere of uſefulneſs that God has allotted to you: every one may be uſeful that way; and no body can be uſeful otherwiſe, whatever they may vainly imagine. It is exemplified in the caſe of the prieſts, Mal. ii. 6. of wives, 1 Pet. iii. 1. and of ſervants, Tit. ii. 9. 10. To pretend to uſefulneſs without our ſphere, is the effect of pride and preſumption, and is the ſame abſurdity in moral conduct, as it would be in nature for the moon and ſtars to ſet up for the rule of the day, the ſun contenting himſelf with the rule of the night.

Thus ye have that improvement of life, by which the good name may be raiſed.

IV. I proceed to confirm the point, That this improvement of life is the beſt balance for the preſent for the vanity and miſery attending our life, better than the moſt ſavoury earthly things. And here I ſhall ſhew,

1. That it is the beſt balance for the preſent for the vanity and miſery of life.

2. That it is better than the beſt and moſt ſavoury earthly things.

Firſt, I am to ſhew that this improvement of life is the beſt balance for the preſent for the vanity and miſery of life.

1. Hereby a man anſwers the end of his creation, for which he was ſent into the world: and ſurely the reaching of ſuch a noble end is the beſt balance for all the hardſhips in the way of it. The merchant toils in travelling, the huſbandman in ploughing and ſowing: but the gaining of their end downweighs all that toil to them. The chief end of man's life in the world is to enjoy God as our Friend, to be dutiful and faithful to him as our Benefactor, and uſeful to men our fellow-creatures: if we reach that noble end, what matter what hardſhips we wade through unto

it? If we miſs it, we have nothing that will counterbalance them.

2. It brings ſuch a ſubſtantial and valuable good out of our life, as will downweigh all the inconveniencies that attend our life in the world. Gather the vanities and miſeries of human life together, its frailties, weakneſſes, diſappointments, croſſes, *&c.* they will make a great heap; and put them in the balance with bare life itſelf with mere worldly comforts and conveniencies, they would downweigh it, Pſal. lxxxix. 47. One may ſay, theſe comforts are not worth the living for, at the rate of that vanity and miſery that attend them. But here are three things, namely, our own happineſs in God's favour, the honour of God, and the good of mankind; any one of theſe, and much more all of them together, is worth living for under all the inconveniencies of life, and will downweigh all the miſery of life in this world; there being more good in the one, than there is evil in the other.

3. It brings ſuch valuable good into our life, as more than counterbalanceth all the vanity and miſery of it. And that is, (1.) A preſent comfort and ſatisfaction within one's ſelf, 2 Cor. i. 12. The ſoul-ſatisfaction there is in the reflection, that God is one's friend, that they have got ſomething done for the honour of God, and for the good of their fellow-creatures, is enough to counterbalance the vanity and miſery of life, Prov. xiv. 14. (2.) A future proſpect, namely, of complete happineſs, which muſt needs turn the ſcales entirely, be the miſeries of life what they will, Rom. viii. 35.—39.

4. *Laſtly*, That good name well grounded is a thing that may coſt much indeed, but it cannot be too dear bought, Prov. xxiii. 23. Whatever it coſt you, you will be gainers, if ye get it, Phil. iii. 8. Let men and devils raiſe the market to the higheſt pitch they can to increaſe the difficulty of your obtaining it, they can never raiſe it ſo high as to give you ground

to

to ſtop bidding for it. This has been the concurring teſtimony of all the ſaints, confeſſors, and martyrs from the beginning, Heb. xi. 1.—39.

Secondly, I ſhall ſhew that this improvement of life is better than the beſt and moſt ſavoury earthly things.

1. It will give a greater pleaſure to the mind, than any earthly thing can do, Prov. iii. 17. Pſal. iv. 7. 2 Cor. i. 12. This appears in its bearing up the heart, under the greateſt trials and hardſhips. What can all the delights of ſenſe, profits and pleaſures of the world, avail a dying man? But this good name rejoiceth the heart in the face of death. This made confeſſors joyful under the loſs of their ſubſtance, and martyrs chearfully to embrace flames and gibbets.

2. It will laſt longer than they will all do, Pſal. cxii. 6. Abraham was rich in ſilver and gold, and Job in ſtocking: but theſe things of theirs are all gone now, but their good name they raiſed to themſelves is yet to the fore. All earthly things have a principle of corruption in them, ruſt eats the ſilver, moths eat the fine cloaths, and our bodies themſelves will rot: only the good name is incorruptible, and will not be eaten up either by the teeth of malice or time, Iſ. lvi. 5.

3. It is the only thing we can keep to ourſelves in the world to our advantage, when we leave the world. We muſt all leave the world, and then whatever riches, wealth, honours we have in it, we muſt leave them to others: only what name we leave behind us, we will keep to ourſelves when we are gone, we will be our own heirs in that, Matth. vi. 19. 20. If it be an ill name, there is our diſadvantage: we leave nothing to ourſelves in the world, but what ſtinks in it. If it be the good name, it will be ſavoury after us, when we are away. So,

4. The good name will, after we are away, be ſavoury in the world, when the things that others ſet their hearts on will make them ſtink when they are gone.

gone. How savoury is the name of Lazarus, Luke xvi. at this day, notwithstanding all his poverty and sores? How is the name of the rich man buried with himself, known only by his being a sensual gluttonous man, a name that every one abhors? Days have been, wherein some have been rigid oppressors, and raised wealth to themselves that way; while others were patient under their oppressions. There have been great and honourable men in the world, some of them sitting on a throne, who lived in whoredom, persecution, blood, and murder; while others have Christianly submitted to be pent up in prisons, shot, hanged on gibbets by their orders: they are all gone now, the oppressors and persecutors, as well as the oppressed and persecuted. I appeal to the conscience of every one, which of their names is most savoury now, and which of the two would ye chuse for yourselves if ye could?

5. *Lastly*, The good name will go further than the best and most savoury things of the earth. Mary pours a box of precious ointment on Christ, which no doubt sent its savour through the whole house: but Christ paid her for it with the good name, that should send its savour through the whole world, Matth. xxvi. 13. *Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.* But ye may think, we can have no hope that ever our good name will go that wide. That is a mistake; for if we raise ourselves the good name, it will certainly be published before all the world at the last day, Rev. iii. 5. and we will carry it over the march betwixt the two worlds into the other world, ver 12. The name of kings, princes, nobles, gentlemen, *&c.* will go no further with people than this world; there will be an absolute levelling of mankind in the other world; these great names will not take place there, but the good name will, and make the only difference.

I come

I come now to the improvement of this subject.

Use 1. of information. This doctrine informs us, that,

1. There is a way to get the vanity and misery of this life balanced even for the present; so that one may get a sufficient sweetening to all the bitterness of it, that they may not quite weary of life, but patiently wait their change. This discovery should be very acceptable, because it is seasonable, to all; and all should set themselves to the improving of it, as needing it.

2. That way is only the way of a religious life, in faith and holiness. By such a course, and no other, can the good name be raised. It is not being great, but good; not being high, but useful, that will raise it. In vain do men think to make themselves a name by their wealth and honour, while they are not careful to improve these to the glory of God and the good of others; for all they will get thereby will be but a blaze of a name, that will soon go out with a stink: or to balance the miseries of life, by the chace of worldly profits and pleasures; for these they will find attended with vanity and misery. But faith and holiness will make a lasting good name.

3. People ought to be concerned for a good name as a most precious thing; and therefore both to be and appear good, both to have a holy practice and a holy profession; the latter as well as the former being necessary to raise it, and the former as well as the latter. A holy practice without a holy profession is a contradiction; for the one is a necessary part of the other, which is a light that must needs discover itself, Matth. v. 16. Phil. ii. 15. 16. A holy profession without a holy practice is Pharisaical and hypocritical; and the name it will raise being without a root, will be but for a moment, and that before men only.

4. The right improving of life is the way to the good name. It is the way to obtain it, and secure it. Thus every one has access to it, Is. lvi. 4. 5. *For thus saith*

saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant: even unto them will I give in mine house, and within my walls, a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Sons and daughters must die themselves, and their name be extinct; flourishing families may soon be rooted out. But a life rightly improved will leave a savoury name when it is at an end; and will keep up the name of those that have neither son nor daughter, and that for ever.

Use II. of reproof to,

1. Those who are in no concern for a good name. It is pitiful trifling indeed for men to hunt for an empty name before the world, in the way of vain-glory, Matth. vi. 2. But they that live careless of a well-grounded good name, being careless of their name, are careless of their souls too. They value not what be thought or said of them never so truly, so that they can but please themselves, and satisfy their own lusts for the present: that is the life of brutes, concerned only for the present time, not for the time after death. It is a sad life, to live a life of sin, and afterward to leave our name for a curse.

2. Those who set up for a name, but are in no concern to improve their life for the honour of God and good of mankind. They will never get the good name that way; they may get a vain name, or an ill name. Faith and holiness are the only pillars to rear up the good name upon.

3. Those who, under the vanity and misery of life, seek for this and the other comfort of the world to support them, but never set themselves to a Christian improvement of life to balance their afflictions and hardships. That is to be solicitous for cure, and yet to stand off from the sovereign never-failing remedy.

Use *ult.* of exhortation. Let the vanities and miseries attending this present life move and engage you to improve life for raising up to yourselves the good

good name, as the best thing to balance them for the present. Seriously consider the vanity and misery of life, and let the view of them be a spur to a Christian improvement. And for this cause consider,

1. What a vain and miserable thing your life on earth is, if you make not something of it for an after life, Psal. xxxix. 6. It is a fleeting, passing vanity, a vapour, a puff of wind that will soon be away. The bloom of youth soon fades, its vigour decays, and man goes as fast down as ever he rose up, and sometimes is pulled down suddenly. Every age and condition is attended with so many miseries thereto allied, that there is no rest in any part of it.

2. There is no cure for the vanity and misery of life to drive them away. Men are still working at that indeed; but in vain, Eccl. i. 15. *That which is crooked cannot be made straight: and that which is wanting cannot be numbered.* Ye may as well think to turn the winter into summer, and clear the air of midges flying about in a warm summer-day. The removal thereof is reserved for the other life in the other world; but while men live in this world, there will be vanity and misery attending them.

3. The only thing valuable in this life, is, that it is an opportunity for raising a good name, that may pass with us into the other world. That is an advantage of this life that is not in the other, Eccl. ix. 10. Is. xxxviii. 19. Take it by this handle, and you have it as a valuable good among your hands; a seed-time for eternity, an apprenticeship for heaven, a tide for Immanuel's land.

4. Every piece of the vanity and misery of this life, that comes on you, is a providential call to you to improve it as such an opportunity. The language thereof is, *Arise, depart, this is not your rest*; Cant. iv. 8. *Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions dens, from*

from the mountains of the leopards. Every thorn of uneasiness you find in life, is a warning to you to leave seeking your satisfaction in the empty creation, and to take up your souls rest in God.

5. To improve it so will give a present ease and relief under the burden: though it will not take it off your back, it will strengthen you, and make you go more lightly under it, 2 Cor. iv. 17. 18. It will give you more effectual consolation under them, than all the comforts of the world can do. Though ye will still be in life but as pilgrims, yet it will give you a song in the house of your pilgrimage.

6. It will secure you a happy life in the other world, where none of these vanities and miseries shall ever have place any more for ever. Thus ye will lay up treasure in heaven which cannot be lost, Matth. vi. 19. 20. Now is the seed-time, there will be the eternal reaping of what is now sown, Gal. vi. 8.

7. *Lastly*, If ye do not so improve it, you will never taste the happiness of life. You will lose the present life as to any true happiness therein, though you may deceive yourselves with a shadow of happiness therein: yet the truth is, you have no sufficient balance for the vanity and misery of life, which you cannot miss. And then your life in the other world will be a life of unmixed misery, a thousand times worse.

To help you to this improvement,

(1.) Take some time to consider, what name you bear, and how your name savours, in heaven and earth. It will be of little value, to be savoury on earth, if it be not so in heaven too, Rev. iii. 1. But if it be savoury in heaven, it will in spite of malice be savoury on earth too, in the consciences of men, 2 Cor. iv. 2. Now this will be according to your souls state before the Lord, and the habitual bent and course of your life and actions, 2 Cor. ii. 15. *For we are unto God a sweet savour of Christ, in them that*

that are saved. John xv. 14. *Ye are my friends, if ye do whatsoever I command you.*

(2.) Address yourselves to the living a life of faith and holiness, as the proper work of this life while it lasts, Is. xxxviii. 19. *The living, the living, he shall praise thee, as I do this day; the father to the children shall make known thy truth.* Dream away life no longer, trifling away precious time: but open your eyes, rouse up yourselves to mind and ply the end of your creation, 1 Cor. xv. 34. *Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.*

(3.) *Lastly,* Keep in view the approach of death, as what shuts up and cuts off working time, John ix. 4 Remember, it is now or never you must raise the good name. For this present state only is the state of trial; the future state is the state of retribution, wherein each will be rewarded according to his work. As the child born dead into this world, cannot be brought to life by the light thereof; so he that enters spiritually dead, and without the good name, into the other world, will never have life nor good name there.

I shall now proceed to the consideration of the other doctrine from the text, *viz.*

Doct. II. *To one who has so lived, as to obtain the good name, his dying-day will be better than his birth-day, quite downweighing all the vanity and misery of life in this world.* This is a paradox, a truth though unlikely. In handling it, I shall,

I. Discover some truths contained in it.

II. Shew in what latitude this doctrine is to be understood.

III. Demonstrate the truth of this paradox, this unlikely tale, That the saint's dying-day is better than his birth-day.

IV. Apply the subject.

I. I shall discover some truths contained in this doctrine.

1. However men live, they must die. He that has had a birth-day, whatever he makes of his life, must have a dying-day too, Heb. ix. 27. *It is appointed unto men once to die.* The careless graceless life of the fool will not ward off death, neither will the well-improved life of the wise do it, Psal. xlix. 10. Both must lay their account with it: they that look and prepare for it, will not be disappointed, and those that never mind it, it will certainly overtake.

2. The birth-day is a good day, notwithstanding all the vanity and misery of human life. This is the common sense of mankind about it. And though some have cursed it, as the worst of days, that alters not the case, being the effect of a transport of passion. But it is a good day to the relations, notwithstanding the bitterness mixed with it, as our Saviour observes, John xvi. 21. *A woman when she is in travail, hath sorrow, because her hour is come: but assoon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.* And so it is to the party too, as an entrance on the stage of life whereby God is glorified, and one may be prepared for a better life, Is. xxxviii. 19. *The living, the living, he shall praise thee, as I do this day,* &c.

3. The dying-day is not always so frightful as it looks; it may be a good day too. There may be a kind heart, where there is a stern countenance on occasion. As in scouring of a vessel, sand and ashes first defiling it makes it to glister; so grim death brings in a perfect comeliness. The waters may be red and frightful, where yet the ground is good, and they are but shallow, passable with all safety.

4. Where the dying-day follows a well-improved life, it is better than the birth-day, however it may appear. There is this difference betwixt them, the birth-day has its fair side outmost, the dying-day has its fair side inmost; hence the former begins with joy,

joy, but opens out in much ſorrow; the latter begins with ſorrow, but opens out in treaſures of endleſs joy. And certainly it is better to ſtep through ſorrow into joy, than through joy into ſorrow.

5. The dying day in that caſe is ſo very far better than the birth-day, that it quite downweighs all the former vanity and miſery of life. The angelic guard conveying Lazarus into Abraham's boſom, left not his ſometime ſores and pinching ſtraits the weight of a feather, being compared with the honour and glory of it, 2 Cor. iv. 17. However heavy their caſe has been, they remember it then as waters that fail.

6. *Laſtly*, But it will not be ſo in the caſe of an ill-ſpent life. In that caſe the birth day will ſtill keep the preference, it will be better than the dying day, though in the mean time it would have been beſt of all that ſuch had never been born, Matth. xxvi. 24. For whatever joy or ſorrow they have been born to in this world, they will never taſte of joy more, but be overwhelmed with floods of ſorrow, when once their dying-day is come and over.

II. I ſhall ſhew in what latitude this doctrine is to be underſtood.

1. As to the *parties*, thoſe who have ſo lived as to obtain the good name. It is to be underſtood of them,

(1.) *Univerſally*, whatever different degrees be among them in the luſtre of the good name. There are children, young men, and fathers of that name: it is more illuſtrious with ſome of them than others; for though all are alike friends of God, yet all are not alike faithful to God, and uſeful to men, 1 John ii. 12. But if they obtain that name at all, the day of their death will be better than that of their birth; for the loweſt ſaint in the other world, will be in better caſe than the greateſt of men in this world.

(2.) *Incluſively*, of elect infants dying in their infancy, before they are capable of being faithful to

God, or uſeful to men: becauſe having the Spirit of Chriſt dwelling in them, whereby they are united to Chriſt, they are the friends of God, and if their organs were diſpoſed, they would be faithful and uſeful. The ſeed of faithfulneſs and uſefulneſs is in them, 1 John iii. 9. Only they lack opportunity, not being arrived at the uſe of reaſon, Matth. xix. 14.

Let godly parents who have ſometimes laid their infants in the grave, for whom they took hold of God's covenant, know for their comfort, that though the names of theſe babes are forgotten in this world by all but them, becauſe they were ſo ſhort while in it; they have the good name, a ſhining name in the other world, that will never be forgotten there. And the day of their death, however heavy it was to you, it was really better than the day of their birth; much ſin and miſery being hid from their eyes that you have felt.

(3.) *Excluſively* of all others. They that have not ſo lived as to obtain the good name, have neither part nor lot in this matter, Prov. xiv. 32. *The wicked is driven away in his wickedneſs.* When mens paſſions are raiſed through the miſeries of this life fretting them, death appears deſirable. So it did to the murmurers, Numb. xiv. 2. So to Judas, under horror for an ill-ſpent life. But they are too haſty and inconſiderate there; for be this life as bad as it will, it is the beſt they can look for.

2. As to the *points* in compariſon, the birth-day and the dying-day, it is to be underſtood of them,

(1.) In their *formal notion* as days of paſſing into a new world. Conſider the day of the ſaint's birth, as a coming out of his mother's womb into our world, and the light thereof that he never ſaw before; and the day of his death as a paſſing into the other world, which he never ſaw before neither. And the latter is better than the former, it is the preferable paſſage: it is better for him when he has got the good name

to

to leave his body a corpse, than it was to leave the womb of his mother when he was a ripe infant.

(2.) In *all circumstances* whatsoever. The saint's dying-day compared with his birth-day, does so preponderate, that no circumstances whatsoever can cast the balance: suppose him born healthy and vigorous, dying in the most languishing manner, or in the greatest agonies; born heir to an estate or a crown, dying poor at a dike-side, neglected of all: yet the day of his death, in spite of all these advantages of his birth, is better than the day of his birth.

3. As to the *preference*, it stands in two points.

(1.) The advantages of the saint's dying-day are preferable to the advantages of his birth-day. Cast up the sums of both in any way you can imagine, and the former will far surmount the latter, as the heavens are above the earth.

(2.) The advantages of the saint's dying-day down-weigh all the disadvantages of his birth-day. This is more than the former. A man sows his seed, and he gets a crop better than what he sowed: yet perhaps when he has counted all costs and pains, these overgo the profit. But it is not so in this case. Let all the disadvantages of the saint's birth day be considered, as a continued chain of numberless links from his birth to his death; and his dying day will down-weigh them all. It will remain an eternal truth, That such a dying-day was well worth wading through all these miseries of life unto it, let them appear in their most frightful shapes, that ever they appeared in unto mortal.

III. We are next to demonstrate the truth of this paradox, this unlikely tale, That the saint's dying-day is better than his birth-day. It appears most firm truth from the following considerations.

First, The day of the saint's birth clothed him with a body of weak and frail flesh, and so clogged him: the day of his death looses the clog, and sets him

free, clothing him with a houſe that will never clog him, 2 Cor. v. 1. 2. 3. Do not think your bodies are you: they are ſomething belonging to you, but not you; for you will be to the fore, thinking, moving, acting, when they will be lying rotting in the church-yard. It is the ſoul that is you, which being houſed in the earthly tabernacle, is clogged thereby. Indeed the ſouls of the wicked are clogged far heavier at death, with anguiſh and deſpair. But the dying-day ſets the ſaint perfectly free, like a priſoner out of the priſon, or a bird out of the cage, Luke ii. 29. Conſider,

1. In the day of his birth he was an helpleſs infant, that could do nothing but weep and ſprawl; the ſoul being in a ſort ſunk in a maſs of fleſh and blood: but in the day of his death, the ſoul being diveſted of that body, will immediately ſhew itſelf intelligent and active, a companion of angels, Heb. xii. 23. Luke xx. 36. And he that could not creep out of harm's way in his birth, will in the day of his death be able to mount upward as on eagles wings to the higheſt heavens, like the bird when the ſtone tied to its foot is taken away, Luke xxiii. 43. for then comes the more full accompliſhment of that promiſe, If. xl. 31. *They that wait upon the Lord, ſhall renew their ſtrength: they ſhall mount up with wings as eagles, they ſhall run and not be weary, and they ſhall walk and not faint.*

2. In the day of his birth there were many little things neceſſary to be done about him: he behoved to be waſhed, and dreſſed, and ſwaddled up in clouts; laid to the breaſt, becauſe he could not lay himſelf to it; fed, becauſe he could not put the meat in his own mouth. In the day of his death he will need none of theſe things, but flee away dropping his mantle of the mortal body, leaving it to his friends to diſpoſe of it at their will.

3. In the day of his birth he knew not where he was,

was, whither he was going, or to whom: and so he could have neither joy nor grief upon the event, till feeling the change of his condition ungrateful to the present sense he fell a crying. In the day of death he knows very well where away he is going, and that he is going to Christ which is best of all; and so understanding the happy change, rejoiceth in it, 2 Tim. i. 12. It is true, in the way to death, through the weakness of faith, it may be dark with him: but death having done its work, all the shadows will flee away in an instant.

4. In the day of his birth he had long to wait, ere he should ripen, to be of any use for himself, for others, or for God: several days ere he should be capable to smile, weeks ere he should know his mother, months ere he could speak or go, years ere he could know any thing, but about meat and cloaths; so many years in infancy, in childhood, ripening far more leisurely and slowly than young brutes: but in the day of his death, he will ripen all of a sudden, he will be at his pitch of glory and happiness in an instant, as when the sun instantly breaks through a cloud, and scatters his beams all over the horizon. There is no infancy nor childhood in the other world, because there is no old age there: but as Adam was created in his perfection, at his full stature; so will the souls of the saints be advanced to their natural perfection, as they drop their bodies.

5. In the day of his birth he was exposed to danger, could not miss to catch scathe if all the better care was not taken to prevent it: many a poor child has been stifled in the birth, and careless management of them after their coming into the world has had fatal effects. But in the day of his death he is set beyond the reach of danger: never a gracious soul perished in death, but as soon as the ship of the body was broken in pieces, the passengers were safe ashore: and whatever danger they are in here by Satan and his

his inſtruments, they are out of danger when on the other ſide of death in the other world, Rev. xxi. 25.

6. *Laſtly*, In the day of his birth he was born to die, and in the day of his death he dies to live. There is a certain affinity betwixt our birth and death, ſo that there were never any born that did not alſo die, except two perſons, Enoch and Elias; and to make that odds even, Adam and Eve both died, that were never born. So our birth is but the preamble of death, Eccl. iii. 2. and when dying comes to an end, being born is at an end too, Luke xx. 35. 36. But there is as certain a connection between the ſaint's death and his life, made by virtue of the death and reſurrection of Chriſt, Eph. ii. 6. And who can doubt, but it is better to die to live, than to be born to die? to put off, than to put on the clog of mortality? Now in our birth we put it on, but in our death put it off. Therefore the day of the ſaint's death is better than the day of his birth.

Secondly, The day of his birth clogged him with a body of ſin: the day of his death ſets him quite free from it, and brings him into a ſtate morally perfect, Heb. xii. 23. There was never man born into the world, except the man Chriſt, but he brought a body of ſin in him into it, Pſal. li. 5. John iii. 6. In the day of our birth, we are born with fallen Adam's own image on us; therefore it is particularly marked of Seth the father of the holy ſeed, Gen. v. 3. Inſomuch that even thoſe who are ſanctified from the womb, are not to be excepted; for they are ſanctified but in part, and ſtill have ground for that cry, Rom. vii. 24. *Who ſhall deliver me from the body of this death?* till death. But then in the day of the ſaint's death, that body of ſin is deſtroyed and razed quite and clean: and therefore the day of his death is better than the day of his birth.

We may view his caſe in theſe particulars.

1. The day of his birth fixed the diſeaſe in him, he was born a ſinner, Pſal. li. 5. Hence it is not as accidental

accidental ailments to be removed by human art; but being owing to his birth, it is natural, not to be cured without a miracle, John ix. 32. Job xiv. 4. And coming in by his birth, according to the dispensation and settled order of grace, it is not to be quite removed but by death.

2. The day of his conversion began the cure, loosed sin at the root, though it did not root it up. This was the day of his new birth, better than the day of his first birth, 1 Pet. i. 23. *Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever.* On good grounds is this day preferred to the birth-day, Ezek. xvi. 4. 8. *As for thy nativity in the day thou wast born, thy navel was not cut, neither wast thou washed in water to supple thee: thou wast not salted at all, nor swaddled at all. Now when I passed by thee, and looked upon thee, behold, thy time was the time of love, and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine.* Here the man mismade in his birth-day was new made; mismade after the image of fallen Adam, new made after the image of the second Adam, 2 Cor. v. 17.

3. The intervening days between the day of conversion and the dying-day, the cure is a-carrying on. There is a struggle with the disease in order to its removal, which in a measure prevails, though not altogether, Gal. v. 17. And as it is better, there is something to struggle with the disease, than that it should bear full sway; so these days, however troublous they are, are better than the birth-day, as it is more hopeful to be groaning on a sick-bed, than to be silent in the grave.

4. *Lastly*, But the day of his death roots up the disease for good and all, and perfects the cure, leaving not the least remains of it in the soul, Heb. xii. 23. The leprosy was in the walls of the house, no

scraping

ſcraping nor plaſtering would remove it, but ſtill it broke out and ſpread again: but in the day of death, when the walls of the body are taken down and carried out, then there are no more veſtiges of the leproſy left to remain. The ſeventh day of the compaſſing of the accurſed walls of Jericho was the beſt day of the ſeven, and the ſeventh time that day the beſt time; for then the wall that had ſo long ſtood unmoved, fell all down together.

Thirdly, The day of the ſaint's death carries him into a better world, than the day of his birth did. The other world where Chriſt is, is a better world than that where we are: in the faith thereof Paul deſired to die, that he might enter into it, Phil. i. 23. The day of his birth brought him into this world, a wilderneſs; the day of his death takes him into the other world, a Canaan, a better country, a paradiſe. What was the wilderneſs to the Iſraelites in compariſon of the promiſed land? Such is this world to the ſaints in compariſon with the other. Take a ſwatch of the difference.

1. The day of his birth brought him into a world of uncertainty, ſet him down on ſlippery ground; the day of his death takes him into a world of certainty, ſets his feet on a rock. When he was born, whatever he was born to, he was born to uncertainties. His health, wealth, eaſe, yea his life itſelf, hung always at an uncertainty: he might have been this moment in health, but ſick at the heart the next. His reputation and character was at an uncertainty; while a man is on this ſide of the grave, his character in the world is not ſo eſtabliſhed, but by ſome wrong ſtep or other it may yet be blemiſhed, that he may ſet in a cloud, that has ſhone bright. But when the man with the good name dies, he is ſet beyond all uncertainties more. He is ſo well that he can never be ill again; the kingdom he receives cannot be moved, Heb. xii. 28. However toſſed his life was here, he is eſtabliſhed there, Rev. iii. 12. Death comes

comes up the last of the train of all his uncertainties, establishes his welfare, and seals his good name and character, as no more liable to be blemished.

2. The day of his birth brought him into a world of sin and defilement; but the day of his death brings him into a world of purity, Heb. xii. 23. From the time he was born into this world, till he dies out of it, he breathes in and out an infectious air; his own plague sores are running on him; and he sees those of others running too; and where-ever he is and with whomsoever, he is in hazard of snares and defilement. But from the moment of death he breathes the pure air of Immanuel's land, where there are no clouds nor vapours; where all diseases are healed, and no unclean thing can enter. Spotless purity reigns there; there is no hazard more of ensnarement or defilement, Rev. xxi. 25.

3. The day of his birth brought him into a world of toil and labour; but the day of his death brings him into a world of rest, Rev. xiv. 13. Much toil there is for the back and belly, and some have more of it than others. But no body wants it altogether, no not those who go with an even-up back, Gen. iii. 19. Eccl. i. 8. They are liable to weariness as well as others, an evidence that their very pleasures, ease, and recreations are a labour. But the other world is a world of rest to the people of God, Heb. iv. 9. and of refreshing, Acts iii. 19. As God did the works of creation in the six days, and rested the seventh day, so they having improved life laboriously to the obtaining of the good name, shall there have eternal rest. They will rest from all the business this world is now throng about. There will be neither labouring the ground, nor tending cattle in the other world; nor any servile work whatsoever there. There will be no labour of the mind, nor painful study there; but as Solomon lay down and slept, and awaked a wiser man than ever on was by study; so they sleeping the sleep of death, will awake with a pitch

pitch of knowledge as far above that which they have at their beſt now, as the knowledge of a man is above that of a child. The toilſome and laborious duties of religion will have no place there: there will be no watching, no combat, *&c.* Act they will for ever, but never know wearineſs more, their work will be their reward, their eternal recreation.

4. The day of his birth brought him into a world of care and ſorrow; but the day of his death brings him into a world of eaſe and joy, Matth. xxv. 21. Though a man be born to a crown, he will find himſelf born to cares and ſorrows; for as the faireſt roſe wants not its prickles, ſo the moſt plentiful enjoyments of the world want not their thorny cares, ſorrows, and vexations attending them. And often does the moſt piercing and racking vexation rife from what was taken for the ſpring of the greateſt comfort. But death puts an end to all theſe in the caſe of the man with the good name. A drink of the well of life at death extinguiſhes all care and ſorrow for ever, fills with joy unſpeakable. Thoſe of them that ſighed moſt here, will ſing eternally there: they will ſing for ever the ſong of Moſes and the Lamb on the other ſide of death, though they groaned on this ſide.

5. The day of his birth brought him into a world of diſappointment; but the day of his death brings him into a world ſurmounting expectation, 1 Cor. ii. 9. *Eye hath not ſeen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.* Man is born to diſappointments in this world, eſpecially good men, for whom the Lord minds better things in the other world. All worldly things are greater in expectation than in fruition. Hence it is the young and unexperienced that have the greateſt expectations from them, and fondneſs for them; becauſe they are not yet cut with ſo many diſappointments, as the aged. This holds in the very brutes, where the young

young ones are the moſt lightſome in their kind, the old being as it were cut with diſappointments, and cloyed with finding the ſame thing over and over. But death brings the good man to heavenly things, that will be greater in the fruition than in expectation; as the queen of Sheba ſaid to Solomon of his magnificence, 1 Kings x. 7. *Behold, the half was not told me: thy wiſdom and proſperity exceedeth the fame which I heard.* But a greater than Solomon will be found there. And death will bring them to a happineſs in that world, that has neither brim nor bottom, beyond what they could either hear or conceive.

6. *Laſtly*, The day of his birth brought him into a world of death; but the day of his death takes him into a world of life, Mark x. 30. This is a dying world we are born into, where ſome are ſtill coming in, and others going out to make room for them; the children coming in as with a warning away in their hand to the parents, as their children will do to them in their turn. But in the world that death carries him to, there are no marriages, births, nor burials. There the father lives as long as the child, and there is no difference betwixt them more, both living eternally.

Fourthly, The day of his death ſettles him among better company, than the day of his birth did, Heb. xii. 22. and downwards. The comfort of one's being in a place depends much on the ſociety there; unpleaſant ſociety or neighbourhood will make the moſt pleaſant place a little-eaſe, as ſtrewed with thorns. Great is the difference betwixt the ſociety the man was in in this world, and that which death carries him to in the other world. Let us conſider the odds a little.

1. The day of his birth landed him in the arms and embraces of his mother, if ſhe died not in bringing him forth, in which caſe he behoved to want that kindly reception into the arms of a mother. But in the day of death he is received into Abraham's boſom,

more kindly and warmly than that of any mother, and which death never makes cold and ſtiff, Luke xvi. 22.

2. The day of his birth brought him into the arms of his glad father, if he was not dead before he was born; but in the day of his death he is preſented to, and received by his heavenly Father into his embraces, whoſe love and affection to his children is above that of earthly parents, as the heaven is above the earth. God in Chriſt is an affectionate Father, even love itſelf, 1 John iv. 16. Chriſt will then receive the ſoul he died for with a ſatisfaction ſurpaſſing that of the moſt tender mother, Iſ. liii. 11. and the Father of our Lord Jeſus will behold it as bearing the image of his own Son, and his own image.

3. The father and mother that lovingly embraced him in the day of his birth, may yet come afterward to frown on him, beat him, be bitter againſt him, they having little comfort in him, or he in them: but when the day of death is once come and over, the child of God ſhall ſee no more frowns, beating, nor bitterneſs. His minority will then be overpaſt, even the diſcipline of the covenant, the rod will be for ever laid by. He ſhall be eternally indulged and comforted, Iſ. lxvi. 13.

4. The day of his birth brought him at moſt into but a ſmall company of brothers or ſiſters; perhaps he was an eldeſt child, or an only one: but the day of his death lands him in a numerous family, whereof each one with him calls God in Chriſt Father, Rev. xiv. 1. The ſaints are divided in many families on earth, but in heaven they make but one family, from Adam to the laſt ſaint that ſhall come there, Eph. iii. 15. They may look on every ſaint there as a brother, which will be a comfortable ſight of the heavenly multitude, Rev. vi. 11.

5. Brothers and ſiſters afforded him perhaps but a cold life welcome in the day of his birth, either through a defect of wit to ſet natural affection aſtir, or through

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ill nature, that on the score of interest made them look on him with a grudge: or however they embraced him affectionately in the day of his birth, there were not wanting animosities and heart-burnings in their after-life now and then. But in the day of his death there will be a kindly welcome from all. The parent's affection on earth, and his substance is limited to a certain measure, and the more there are to part them among, the less every one gets: but the love of God, and the treasure in heaven, is infinite and boundless, fills all to the brim, and yet they cannot exhaust it. So that if there were ten thousand more worlds of saints created, it would rather add to, than diminish from the happiness of every one that is now there. There love is perfected; and as no seeds of hatred are left within nor without, they will live together in eternal uninterrupted love.

6. In the day of his birth he had the welcome of a few neighbours present at the birth: in the day of his death he will have the welcome of angels, whereof no one only, but several shall carry him into Abraham's bosom, Luke xvi. 22. with a warmer affection than any woman can receive the new-born infant, as the love of angels is more glowing than our earthly love. They will carry him to an innumerable company of them, Heb. xii. 22. in whose presence there was joy at his repentance, and much more must there be at his coming home to stray no more, Luke xv. 10.

7. Whatever welcome he had in the day of his birth from neighbours or relations, the joy was but on one side; though they rejoiced in him, he could not rejoice in them, for he knew them not: but in the day of his death the joy will be mutual; he that in the day of his birth was not equal to imperfect men, will in the day of his death be equal to the angels. He will know God and Christ, the saints, and angels, and will rejoice in them, as they will rejoice in him.

8. *Laſtly*, Whatever welcome he had into the world in the day of his birth, he had much uncomfortable ſociety there in the days of his after-life, that made him often ſee himſelf in his neighbourhood in the world, as in Meſech and Kedar, Pſal. cxx. 5. yea dwelling among lions dens and mountains of leopards, Cant. iv. 8. But in the day of his death he will bid an eternal farewell to all uncomfortable ſociety, and never ſee more any in whom he will not be comforted to be with them.

(1.) He was born into a world, where there was a ſeed of the ſerpent to turn againſt him as heart-enemies, whenever he turned to God, John xv. 19. His living with them, and dealing with them, wove many a ſnare to his ſoul, made him many a weary day; and often did he find deep wounds from them, Pſal. lvii. 4. But he will die into a world of profound peace and love, where none of that ſeed can have acceſs; a world peopled entirely with the ſeed of the woman, all united to Chriſt the head by the ſame Spirit, and among themſelves by the firmeſt bands of love.

(2.) He was born into a world, where even ſaints had their blemiſhes, their faults which made their ſociety uncomfortable, and hardly tolerable; ſo that he had much ado to dwell even with ſome in whom the grace of God dwelt. But he will die into a world, where ſaints have no blemiſh left in them, where there will be no unkindly, peeviſh, or touchy ſaints to mar the comfort of ſociety; but all will be perfect in knowledge and love.

(3.) He was born into a world where men have their particular intereſts to drive, and ſelfiſhneſs cauſes them to drive over their neighbours, over all bonds of juſtice, equity, and love; the greater ſwallowing up the leſſer, till they be planted alone in the earth. But he dies into a world, where there is no divided intereſt more, but all centre in the glorifying that God, who allows them all a perfect happineſs in the enjoyment

enjoyment of him; furniſhing all as the ſun doth this world, without with-holding from one what is afforded to another.

(4.) *Laſtly*, He was born into an enſnaring world, brought into ſociety where he received infection, and did infect again; where he was a temptation to others, and others were a temptation to him; the conſideration whereof made him often weary of the world. But he dies into a world where there is no more of that: were he once paſt that ſtep, he will be no more a ſnare to any, nor will any be a ſnare to him. The leaves of the tree of life are for healing, but there is no more ſin nor death.

Fifthly, The day of his death brings him into a better ſtate, than the day of his birth did. As the ſtate of glory is better than the ſtate of this life, ſo is death to one who has well improved life, better than his birth. Great is the odds on the part of the day of death in this caſe, however advantageous the birth may be.

1. The day of his birth ſets him down in a ſtate of imperfection, natural and moral; the day of his death advances him to a ſtate of perfection of both kinds, Heb. xii. 23. There is a natural imperfection in us in reſpect of our very frame, more than in the young of brutes according to their kind; a great imperfection in the neceſſity of meat, drink, cloathing, education, and teaching: the which continues with us all our life long. A moral imperfection much more wretched, in reſpect of the guilt and corruption of nature we bring into the world with us; the which laſt alſo continues with us all our life, though the reigning power of it be broken.

But in the day of his death both theſe are done away. He arrives at a natural perfection; the ſoul will be perfected in all its faculties, no more darkneſs and confuſion in its apprehenſion, no more error or miſtake in judging, and therefore no falſe reaſonings. There will be no need of human teaching

there; every saint will be a profound philosopher, and an infallible divine, the image of God on them in knowledge of the works and will of God being brought to perfection. The dunghill-work of eating and drinking, the childish work of busking and decking, they will have no more use for. The saint arrives at a moral perfection that day, grace is perfected, the love of God planted now in the heart, and preserved as a spark of sacred fire in the midst of an ocean of corruption, will quite dry up that ocean: and they shall be as pure as if they had never sinned, being set beyond the possibility of sin.

2. The day of his birth brought him into a state of probation and trial; but the day of his death brings him into a state of retribution and recompence, 2 Cor. v. 10. The day of his birth set him down on the ice, where he was to have a hit or a miss for eternity: he was brought into this world, to undergo his trials for the other world, in which most men come foul off. There he had Christ and his salvation offered him, to be embraced by faith, which was to be evidenced by steering a course of holiness maugre all opposition. But then he was baited with temptations from the devil, the world, and the flesh; he was brought on a stage of afflictions, crosses, and various hardships, to see if he could bear them for Christ. This made his life a fight, a continued scene of trial.

But in the day of his death he is taken off his trials, with the Judge's approbation, and the full reward is appointed him, and given him. The Lord Christ, who looked on all the time of his trials, observing how he carried, seeing how he got many a fall, yet rose again, then passes a merciful verdict on him, Matth. xxv. 21. *Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.* And then he is to fight no more, but triumph for ever: he has wrought his work, and he gets his reward of grace. The trials were perhaps long,

long, but the retribution will be longer: the former was but temporal, the latter will be eternal.

3. The day of his birth brought him into a ſtate of changes, but the day of his death brings him into an unalterable ſtate, Rev. iii. 12. *Him that overcometh, will I make a pillar in the temple of my God, and he ſhall go no more out.* The ſtate of man from his birth is like that of the moon, ever waxing or waning, never appearing with its former face: he is ſtill lying open to ungrateful alterations, ſo that though he be never ſo well to day, he cannot boaſt of to-morrow, but he is in hazard of expoſing himſelf as raſh, Prov. xxvii. 1. But in the day of death the laſt change comes, and brings him into an unalterable ſtate of happineſs: he is fixed for ever in endleſs joy and peace. For though there be clouds to overcaſt in the lower, there are none in the upper regions.

Laſtly, The day of the ſaint's death brings him to, and ſettles him in better exerciſe and employment than the day of his birth did. He will ſpend his eternity in the other world, better than he did his time in this world, how well ſoever he ſpent it, Rev. iv. 8. *They reſt not day and night, ſaying, Holy, holy, holy, Lord God almighty, which was, and is, and is to come.* There is a great variety of mens exerciſes and employments here, and few or none are ſo exerciſed but they would be content to be better: well, the day of death will make it far better with the ſaints. The odds will be great,

1. He was born to earthly exerciſe and employment, but he dies to heavenly. When he is born, he falls a-ſucking his mother's breaſt, that is all he can do: when he dies, he falls a-ſucking in abundantly the divine conſolations. As he grows up, he is put to learn; when he dies, he is irradiated in a moment with a light that diſpels all his darkneſs. When he is come to years of action, he is employed in ſome labour of the hand, or of the mind: when he dies he is beyond all labour, but is active in the glorifying

glorifying and enjoying of God, which was the great end of his creation.

2. He is born to wearisome, sorrowful, and heavy exercise: he dies to joyful, comfortable, and eternally-refreshing exercise. As he was much employed in sighing here, he will be employed in singing there. Many a time he laboured in vain here, but there will be no labour in vain there: he will always reach his end, being arrived at the state of perfection.

3. *Lastly*, He was born to such exercise, as he was not able to continue with, but needed rest; and so a great part of his time was spent in doing nothing, but taking the necessary rest: but he dies to such exercise, as he shall endure with continually, needing no rest by sleep or the like, Rev. iv. 8. There is no night there, for it is not needed there.

I shall now shut up this subject, with some application of what has been said.

Use I. of information. This shews us,

1. That whatever good things the saints have in hand, they have more in hope. If they were born to never so great things, as Solomon was to a crown, yet they die to greater things. Whatever they enjoy in this world, as men, or as Christians, they will enjoy more in the other world: their best things come last.

2. Whatever afflictions, trials, and crosses in life they have been born to; there is a time coming wherein all their losses will be made up, and their heaviest weights will be downweighed with comforts, Is. lxvi. 13. Sometimes when the waves of trouble are overflowing, they are apt to look back on the day of their birth with a grudge, that brought them into such a troublous sea, Job iii. 3. Jer. xx. 14. 18. But that is their infirmity, their impatience. Let them wait a little, and they will see there is a better day coming.

3. Sense is no good judge of what is best or worst.

Of

Of all things death is the most terrible to sense; therefore in the day of death there is nothing but groaning, sighing, and mourning; whereas in the day of one's birth there is feasting and rejoicing. Yet to a good man the day of death is better than the day of his birth. Such is the doctrine of faith, quite opposite to that of sense. They must be ill guided then that walk by sense.

4. There must be another life beside this, and a far more happy one; otherwise the day of death that takes us away from all the comforts of this life, which the day of our birth brings us into, could not be better than the day of the birth. The day of a good man's birth ushers in a holy and happy life, though imperfect; which must certainly be better than no life at all.

5. *Lastly*, There is a way to take off the terror of death, and to make the dying-day our best day, better than the day of our birth. That matter depends on the improving of life. Our life-time is our seed time for the other world, and death is the harvest; according as we live now, so will the crop be that we will have to reap then, Gal. vi. 8.

Use II. of exhortation. 1. To saints. 2. To sinners, and all.

First, Saints, whose chief business in life has been, and is, to improve life to the raising of the good name, let this serve to bring you into good terms with death. Death will not be to you, what it will be to others, the storm is to you changed into a calm; and it will be your best day, better than the day of your birth. And that you may know to whom this belongs, it is designed for those of a threefold character, agreeable to what was said before. This comfortable message is,

1. For you who have made it your business to obtain the favour and friendship of God, by taking hold of God's covenant of free grace, uniting with Christ the head of it, through faith; and whose main

main concern in life is to be found in him, Phil. iii. 8.—11. Have you been awakened to see your lost state by nature, illuminated in the knowledge of Christ as the only remedy, and brought to embrace him in the free covenant as the sufficient and only way to the Father? Why truly, being thus implanted in Christ, the day of your death will be better than the day of your birth.

2. Ye whose main care it is in the course of your life to please God, Col. i. 10. as a wife is to please her husband, and a servant his master, and one his friend and benefactor, 1 Pet. ii. 9. Are you so disposed, that you dare not please men, at the expence of his displeasure, Gal. i. 10.? Have you renounced your own will, as to your duty, and as to your lot? Have you laid aside the pleasing of yourselves, and your own lusts, that that is no more the scope of your life, but to please God, Rom. xv. 1. 3.? Is it the scope of your life to please him in doing, and in bearing? And wherein ye see you have displeased him, are ye displeased with yourselves, confess, mourn over it, apply to the blood of Christ, and long for the day when ye shall displease him no more? If so, the day of your death will be better than the day of your birth; you will be pleased for ever.

3. Ye whose business in the world is to serve your generation in real usefulness to others, as ye have access in your several stations and relations, Acts xiii. 36. Are you so disposed, as that, out of regard to the God above, you dare not be mischievous and hurtful to others, even when it is in the power of your hand, Job xxxi. 21.—23.? Do ye look upon uselessness for God or men in the world, with a horror; and upon yourselves but as stewards of your time, gifts, substance, opportunities of usefulness, for which ye must give an account to God, and therefore lay out yourselves to improve your talents, and do good thereby? Has the warm influence of divine

divine grace opened your ſhell of ſelfiſhneſs, wherein ye ſometime lay ſnug, careful for nothing but your own ſweet ſelf; and brought you out with a public ſpirit to be uſeful in God's world as ye have acceſs; with a benevolent diſpoſition to do good to mankind? If ſo, the day of your death will be better than the day of your birth. And therefore I exhort you to the following duties.

Firſt, Be mortified to life, and abate of your fondneſs for it. There is nothing in the world we naturally ſtick to more cloſely than life, Job ii. 4. But certainly there is a neceſſity of being mortified to it, to have our deſires after it deadened in a regular way, Luke xiv. 26. *If any man come to me, and hate not his father, and mother,—yea, and his own life alſo, he cannot be my diſciple.* Without queſtion, there may be a too great eagerneſs for life, which is ſinful in all, and moſt unbecoming ſaints.

Queſt. How far ſhould we be mortified to life?

Anſw. 1. So far as not to quarrel the unalterable ſtatute of death, Heb. ix. 27. Sin brought in death; by it mankind forfeited life. Many ills it brought into the world, but a ſhort life in this world was really the leaſt ill that it brought in. We ſee this ſtatute was juſt, that it has been exactly obſerved from generation to generation: our hearts ſhould comply with it, ſaying, Even ſo be it, and ſhould have no grudge againſt it. Why ſhould the rocks be removed for us?

2. So far as not to deſire, though it were at our option, to ſtay always in this world, Job vii. 16. That is certainly an unmortified deſire of life, to wiſh this life were eternal to us: and a habit of it argues a graceleſs ſtate. It was a profane tale of a cardinal of Paris, that he would be content to forfeit his part of the happineſs of heaven, if he might live here for ever. Grace in the heart certainly mortifies men to this life: they that are born from above, will certainly deſire to be above: they that are united to Chriſt,

Chriſt, will certainly deſire to be with him: and therefore the Chriſtian courſe is a coming up out of the wilderneſs, where, though they muſt ſojourn for a while, they will not deſire to fix their abode, Cant. viii. 5.

3. So far as to be content to part with it at God's call, Luke xiv. 26. God is Lord of our life, he has ſet each of us in our poſt in life, to ſtand till he give order to relieve us. As we quarrelled not his ſetting us on the ſtage of life by our birth; ſo we ſhould be content to come off again when he calls us by death. The time, way, and manner of our leaving it, we ſhould leave contentedly to his diſpoſal.

4. *Laſtly*, So far as never to deſire to live juſt for living's ſake, but for the ſolid advantage of life. This life is ſuch a maſs of vanity, that it is not deſirable for itſelf, but ſome circumſtances that attend it. So we may deſire to live to honour God in the world, and to be uſeful, If. xxxviii. 19. And if we ſhould be laid by from uſefulneſs in the way of doing, we may be content to live for uſefulneſs in the way of ſuffering. But life is not to be deſired ſtript of all manner of uſefulneſs: for that is to make ourſelves, not God, our chief end. Now to mortify you to life, conſider,

(1.) The uncertainty of it; it is but a ſhadow, you know not how ſoon it may be gone; a vapour, that may evaniſh ere you are aware. I may ſay then, as Prov. xxiii. 5. *Wilt thou ſet thine eyes upon that which is not?* What folly is it to let the heart too fondly out on that which in a moment one may loſe, and every moment hangs at uncertainty? It is ſurely wiſdom to ſit looſe to that which we are never ſure of.

(2.) The unſatisfactorineſs of it. Every period of life, however promiſing it may be at the entry on it, will leave you diſappointed in your progreſs in it, and coming off from it, Eccl. i. 8. There is nothing in it or about it, that belongs not to the other life, wherein the heart of man can find a reſt. Still the

the bed is ſhorter, ſtretch it as ye will, than that ye can lie on it.

(3.) The ſinfulneſs of it. There is none liveth, and ſinneth not. That indeed makes life deſirable to ſinners, that ſince they cannot part with their ſins, they cannot think to part with life neither; for that then all occaſion of ſatisfying their luſts is cut off for ever. But certainly it muſt mortify ſaints to life, that they cannot have it, but there is ſinning with it, 2 Cor. v. 4. with Rom. vii. 24.

(4.) The troubles of it, the many afflictions and trials that attend it. Theſe indeed ſhould not make us impatient to be away, like Jonah, chap. iv. 8. For they are our trials we are put upon for the other world, which we are reſolutely to bear with patience and reſignation, and ſo diſcover the reality of the grace of God in us. But they may well be allowed to mortify us to this life: for that is one of the ends they are ſent for, to be as gall and wormwood laid on the breaſt to wean us. And the wiſdom of providence is to be adored in that, ordinarily towards the end of life troubles come on thicker than they were wont, as in the caſe of our Saviour.

(5.) There is a better life than it abiding you in the other world, Heb. xi. 16. The faith of the palace in heaven would mortify one to the cottage of clay here: for why ſhould they be fondly addicted to their preſent ſtate, whom a better ſtate is awaiting? It is our converſing ſo little with heaven, that makes us ſo fond of the earth. Were we viewing the promiſed land more, with faith's proſpect, we would be more diſengaged from this wilderneſs-world.

(6.) *Laſtly*, The ſtate of imperfection inſeparably attends this life; that there is no getting beyond the former, till ye get beyond the latter. You may ſtruggle as you will towards perfection, and if you be real ſaints, you will do it, Phil. iii. 14. from an inward principle not managed by the proſpect of the event; but you will never reach it, till this life be

at an end. Rise up as oft as ye will, wash, and watch; ye will fall again and defile yourselves, till the day of death put an end to that weary work.

Secondly, Be not frighted at death, nor afraid with any amazement, Is. xxxv. 4. To make a jest of dying argues contempt of God, and secret desperation: to be careless and unconcerned about it, a carnal security that will have a frightful awakening. To be in deep concern about it, becomes all: but to be frighted and put into disorder by the view of it, is unbecoming saints. To allay that terror,

1. Consider, that in the day you embraced Christ in the covenant, you certainly did it in view of your dying, to lay down measures for eternity. Why then should ye be frighted at that which ye have been thinking of and preparing for before? Leave that to them who have been carelessly dreaming away their life-time.

2. Death, though a grim messenger, is Christ's messenger of good to you to carry you away in peace, Luke ii. 29. It is like the waggons that Joseph sent to bring Jacob into Egypt to him. And faith's ear opened, would hear the voice to the dying Christian, saying, as Gen. xlvi. 3. 4. *I am God, the God of thy father: fear not to go down into Egypt.—I will go down with thee into Egypt; and I will also surely bring thee up again.* It is such a call as Peter had from Christ to come to him upon the water. And however boisterous the wind, and black the water may be, there is no fear of sinking to the ground; only believe.

3. In your struggles against sin, and wrestling with temptations, have ye not sometimes looked wistly for death's relief? Rom. vii. 24. Cant. viii. 5. Have ye not comforted yourself in the prospect of cold death's drowning out quite those passions and lusts, that have so often taken fire again after a flood of godly sorrows going over them? Why then should you be put in a fright and disorder at the view of its approach?

4. It

4. It were inconsistent with God's honour, and the glory and dignity of Christ, to put off his friends and followers, with that kind of life he gives them here, Heb. xi. 16. One may be confirmed in this, considering 1 Cor. xv. 19. *If in this life only we have hope in Christ, we are of all men most miserable.* Therefore of necessity all their losses must be made up in the other life. Why then should saints be angry at their blessings, and be frighted at the Lord's coming to accomplish all his promises?

5. The upper world is the world of peace and love, Abraham's bosom. There are gone thither before us our godly acquaintances, whom we once looked on as the excellent of the earth, the loss of whose society was heavy; we will get it there again. The holy angels will be loving and lovely companions. He who on earth died for us while enemies, how loving and lovely will he appear there, where we shall be perfect? God is love itself, and there his infinite love will be displayed in an inconceivable manner.

6. *Lastly*, Christ passed the ford before you, has altered the nature of the waters, Rom. viii. 34. and caused them to abate; and now he bids you follow, for that there is no fear, Cant ii. 10. 11. Keep the eye of faith on Christ, who forded the waters of death before you, and that will be a mean to abate the terror.

Thirdly, Familiarize death to yourself, Job xvii. 13. 14. Do not keep at a distance from it in your thoughts. I would not have the terror of death rob you of the comfort of life; but it is the greatest folly for a man to wind up himself so in the comforts and amusements of life, as to debar the serious thoughts of death; and can serve to no end, but to bring sudden and remediless ruin: for whether men will think of death, and prepare for it, c not; it will be in on them at length. And what we must meet with, it is best to acquaint ourselves with before. Therefore,

1. Be frequent in your taking a view of the other world, with the help of the proſpect of the word, to be looked through by the eye of faith. Be often as it were getting up to the top of Piſgah, thence to view the promiſed land. You cannot get thither for a trial, to come back again, Job xiv. 14. but there is a map of it drawn in the Bible, by conſidering of which you may be brought acquainted with it.

2. Be often viewing the paſſage thereto. The Jordan of death runs betwixt it and this our wilderneſs, and by it is the paſſage we muſt all take. We will not get an eſſay made of it, that we may mend at one time what we marred at another: there is the more need then to look well and often to it before we enter in, which we know not how ſoon we may be obliged to.

3. *Laſtly*, Let your hearts be habitually diſpoſed to theſe views, to notice the many memorials of them that Providence has furniſhed. There are ſtill ſome dropping off into that world, ſome young, ſome aged. What is every winter, but an emblem of death; and every ſpring, but an emblem of the other world and the reſurrection? Yea every night is the grave of the former day, as the following day empties the grave again.

Fourthly, Raiſe comfortable expectations from death. View the day of death in the light wherein our text ſets it, and behold it as a good day, the beſt day.

1. Expect it as the day that will better your condition, however heavy that is now, Pſal. xvi. 9. Though ye have many heavy days in your life, partly from your own corruption, partly from the corruption of others; partly from the holy hand of God for trial, partly from the devil ſeeking your deſtruction: look to the day of death, as what will ſet all to rights, and bring in to you what heart can wiſh. The day of death to a child of God is his marriage-day, Matth. xxv. the day wherein the traveller comes home from abroad

abroad to his Father's house, the day wherein he is past his minority, and enters to his inheritance.

2. Expect it as the day that will establish your condition, Rev. iii. 12. Your condition is wavering and uncertain now, Psal. xxx. 6. 7. Sometimes your soul's case is prosperous, but ere ye are aware it is all wrong again: sometimes washed fair and clean in the fountain, anon ye are lying in the mire again; sometimes ye have your feet on the neck of your corruptions, anon they trample you under foot; sometimes ye can raise one of the songs of Zion, anon the harps are quite out of tune, hanged on the willows. Sometimes your outward condition is smiling; but that lasts not, it turns gloomy, and troubles break in perhaps from all quarters together, the springs of your comfort run bitterness, and your worldly comforts are dried up one after another. But look forward to the day of death, as what will end all ungrateful changes.

Fifthly, Work your heart to, and entertain a regular desire of death. The day of death is certainly to a child of God an object of desire: the apostle professeth it, Phil. i. 23. *I desire to depart, and to be with Christ;* and that in the name of all the saints, 2 Cor. v. 2. *For in this we grone earnestly, desiring to be clothed upon with our house which is from heaven.* And it is a piece of good preparation for death.

Quest. What is the regular desire of death?

Answ. 1. For the matter of it, it lies in these three things.

(1.) A desire of it as the passage to uninterrupted communion with God in Christ, Phil. i. 23. Sometimes it ariseth from the saints want of communion with God, which being uneasy does rightly make death desirable, as that which would make up that want, and secure against it any more for ever: sometimes from the sense of the sweetness of that communion, Cant. viii. 6. But the enjoyment of God be-

ing a part of man's chief end, death is desirable as a means to it.

(2.) A desire of it as the passage to perfection in holiness, Phil. iii. 14. Thus the man desireth it that he may be free of sin, and put beyond the possibility of sinning more, Rom. vii. 24. that he may be in capacity to serve the Lord without marring or wearying of the work. This is the main part of man's chief end, and therefore death must be desirable as a means thereto.

(3.) A desire of it as an entrance into rest. The rest of death is promised to the saints for their comfort in all their heavy and restless circumstances, Is. lvii. 2. And therefore it must be desirable under that consideration. It is very natural for the tossed in a storm, to be desirous to be ashore, for the weary labourer to desire to have ease, and for the Christian to desire his eternal and perfect rest, Job vii. 2.

2. For the quality regulating it, it must be accompanied with entire resignation to the will of God, Matth. vi. 10. We must in our desire of it even on these accounts be resigned to the will of God.

(1.) As to the time, we must never be peremptory as to that, but wait the time prefixed of God, Job xiv. 14. He will keep us no longer in life, than he has use for us either in the way of doing or suffering: and we must be content to wait his time for our admittance into uninterrupted communion, to perfection of holiness, and into rest: and to be peremptory for rest at our time, and resolved to suffer no more, while yet God dischargeth us not, is deviliſh, and exposeth to eternal suffering, as the sentry deserting his post is deservedly shot to death.

(2.) As to the way and manner. There are many ways of going out of the world, we must leave it to the Lord, which shall be the way for us; whether the way of lingering sickness or sudden death, natural, or violent by the hand of man. I think, if God should refer it to us, we should refer it back to him.

SECONDLY,

SECONDLY, Sinners, and all whoſoever would have the day of death better to you than the day of your birth, improve life for that end. To ſum up your duty in a word, as you have already heard, (1.) Let it be your great care and concern to get the favour and friendſhip of God through Chriſt, by taking hold of God's covenant of free grace, uniting with Chriſt the head of it, through faith in his name. (2.) Lead your life a life to the honour of God, ſtudying to pleaſe him in all things. Renounce your own will, and your own corrupt affections, and wholly give up yourſelves to him, to be ruled by him, and governed by his laws. (3.) Live uſefully for men. Lay out yourſelves to promote the ſpiritual and temporal welfare of all ye have acceſs to in your ſtation. By theſe means, and no other way, ye will obtain the good name, by which your dying-day will be better to you than your birth-day.

Chriſt's

Christ's special Order for gathering his Saints to him at the last Day; with their distinguishing Character, as entering into his Covenant now, considered.

The substance of some Sermons preached at Etterick in May 1730.

PSALM l. 5.

Gather my saints together unto me: those that have made a covenant with me by sacrifice.

LOoking forward to the other world, we will see a great gathering to come, a gathering of saints, and a gathering of sinners: what part we shall have in these, depends on the entertainment we now give to the gathering unto Christ in the covenant: they that will not now be gathered to Christ in the bond of the covenant, will then be driven from him, and gathered with sinners into the pit: they that gather now to him in that bond, will be gathered to him in glory then. *Gather my saints together unto me: those that have made a covenant with me by sacrifice.*

This psalm certainly relates to the coming of Christ for judgement, ver. 3. *Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.* But whether to his first coming, to abolish the ceremonial law, set up the simple gospel-worship, and to judge, condemn, and take vengeance on the formal superstitious Jews, destroying their temple, and ruining

ing their kingdom; or to his second coming to judge the world, is a question. I think it is plain it relates to both, the former as an emblem, pledge, and type of the other: and thus we find them stated by our Saviour himself, Matth. xxiv. Only the coming of the Judge is expressed in terms, directly and immediately looking to his second coming, as the procedure and issue in terms directly and immediately looking to his first coming. So our text falling within the former part, we have all ground to consider it as relating to the other world. In this psalm,

1. We have the party in whose name the court is called and held. It is in the name of the Holy Trinity, Heb. *God! God! Jehovah; he hath spoken*, &c. God will judge the world by the man Christ.

2. The issuing out of the summons to the whole world, *Called the earth from the rising of the sun, unto the going down thereof*; from east to west, from the one end to the other. All nations must come to it, Asian, European, African, American, Christian nations, and Jews, Mahometan, and Pagan nations.

3. From whence the Judge sets forth, making his glorious appearance. At the giving of the law he came from Sinai with terrible majesty, Deut. xxxiii. 2. At this his appearance he will come from *Zion*, the mount Zion, the city of the living God, namely, from heaven, the church being so called as a heaven on earth. Thence he will come shining in power and great glory. He comes out of Zion, because he comes as a Saviour to his own, and that now men having heard the gospel, are judged according to it.

4. His awful coming to the judgement. He is God, as well as man. *Devouring fire* shall be his harbinger, 2 Thess. i. 8. But will any then bid him welcome? Yes, his people will. Heb. *Let our God come; and let him not be silent.* q. d. Come, Lord Jesus! Be not as one deaf to the cries and sighs of thy friends, and the tumult of thine enemies. Sometime his people, doubting and fearing, trembled at the

the thoughts of his coming: but then they will be beyond all these, seeing the day their own.

5. Whither the summons shall be directed. *To the heavens*, where the souls of the blessed are, that are dead: *to the earth*, where the living are, good and bad, and where the bodies of the dead are, under which is comprehended hell, where the souls of the wicked are, Rev. xx. 13.

6. A special gracious order in favour of his people, in the words of the text. Now comes the time of setting all to rights with them, completing their desires, and full answering of all their expectations from him.

1st, We have the order itself, *Gather my saints together unto me*; wherein consider,

(1.) The parties in favour of whom it is issued out. It is the *saints*, holy ones, Heaven's favourites, beneficent ones that were useful in their generation. These were sometimes little regarded in this world: but then they will be the only persons that will be regarded. Christ the Judge will acknowledge them as his *own*, Mal. iii. 17. "They are *my saints*: the world disowned them, and contemned them; and I was silent, and many time seemed not to own them neither. But now I will speak out in their favour, I own them to be mine whoever are saints." Then farewell all other marks of distinction among men, rich and poor, healthy and sickly, learned or unlearned; saints and sinners is the only remaining distinction then.

(2.) What is ordered about them, *Gather them together unto* ME. Gather them *to me*; not before me only, among themselves: such a gathering there will be of sinners there, as well as saints, Matth. xxv. 32. But gather them close *to me*, says Christ the Judge, that they may be where I am, sit with me on my throne, and be ever with *me*. They have been scattered here and there in the cloudy and dark day; now

now gather them together, and that *to me*, as my members, Gen. xlix. *ult.*

(3.) To whom the order is directed. It is plain from the original, that it is to others than them, and to a plurality; and that as plainly shews it is to the Judge's attendants, the holy angels, Mark xiii. 27. These are they that gather the tares in bundles for the fire, and the wheat to the Master into his barn.

2*dly*, The parties to be gathered to him characterised, *Those that have made a covenant with me by sacrifice.* Their names not being expressed in the order, how shall they be known from others? Why, here is their distinguishing character. Christ the Judge sometime set up his standard in the world, as being an appointed Head for sinners to gather to, Gen. xlix. 10. He published in the gospel sinners welcome, and invited them to come to him in the bond of his covenant. While some slighted him and the covenant, they came into it, and so were gathered to him by faith, while others staid away. Now, says Christ, all those that gathered to me, embracing the covenant offered to them in the gospel, gather them now to me, that they may receive their crown, and the benefits of that covenant in full tale.—But the further explication of this part of the text shall be deferred till afterwards.

From the first clause I observe the following doctrine, *viz.*

Doct. *When Christ comes again to put an end to this world, and complete the state of the other world, he will publicly own the saints as his own, and they shall be honourably gathered to him by his order.*

In treating of this doctrine, I shall,

1. Consider the time of these great events, when this order for gathering the saints to Christ shall be given.

II. Christ's public owning the saints as his own.

III.

III. The gathering of them to him.
IV. The order for this gathering.
V. *Lastly*, Conclude with an use of exhortation.

I. I shall consider the time of these great events, when this order for gathering the saints to Christ shall be given. It will be at his second coming, his coming to the general judgement. What number of years must run out before that, we know not: only we know that it will be, and it is drawing on. And to set the purpose of the text in due light, it is fit here to consider,

1. That Christ will certainly come again, in the character of the Judge of the world. As sure as he came the first time, and was judged, condemned, and crucified by sinners: so sure will he come the second time in power and great glory, and judge the world, Acts i. 11. *This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.* It is a piece of his exaltation, and reward of his sufferings, which he has yet trusted his Father, and has not yet got: but it is impossible, by reason of the divine faithfulness, that it should fail, Phil. ii. 9. 10. *Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow.* It is the joint desire of the saints wrought in them by the Spirit, that he should come, Rev. xxii. 17. *The Spirit and the bride say, Come;* to which he echoes back, ver. 20. *Surely I come quickly.* And he has appointed the sacrament of the supper, not only as a memorial of his first coming, but as a pledge of his second coming, 1 Cor. xi. 26.

2. When Christ comes again, this earth will be very throng, and a wonderful mixture will be in it, more than ever at any time before: he having called to heaven, and the other receptacle of departed souls, and brought them all back to their bodies which are in the earth. Then surely,

(1.) The

(1.) The earth will be thronger than ever, though there will be no ſtriving then for more room in it, as now; the now ſtrivers would then be content to be loſt in the croud. But, I ſay, it will then be a thronger earth than ever. For not only will there be a generation alive on it as now, but thoſe of all generations before them from the beginning of the world will riſe up among them too. And what a throng world will that make?

(2.) There will be a wonderful mixture then in it, at a pitch there never was before. For there will be a mixture of ſaints and ſinners in the generations then alive; and beſides, all the ſaints and ſinners of former generations will riſe up among them. There will be a mixture of Pagans and Chriſtians, Papiſts and Proteſtants, good and bad, ſincere Chriſtians, profane and formal hypocrites. For inſtance, in our own land, there have been generations that lived and died Pagans or Heathens, others that lived and died Papiſts, beſides thoſe that have been ſince the Reformation. Now all theſe lie buried in our land, and therefore all of them muſt riſe there. What a mixture will this make in Scotland? What a throng is in our church-yards, though there is no want of room there? but the mixture cannot be diſcerned; there is no diſcerning the difference of the duſt of the body that was for fornication, and that which was for the Lord, there. But when they are raiſed, the mixture will be viſible.

(3.) Only that will be a throng that will ſoon be ſeparated, a mixture that will not laſt, but quickly be done away. The gathering of the ſaints will put an end to it, which being done by the miniſtry of angels, we may be ſure will be quickly diſpatched.

3. When Chriſt comes again, he will put an end to this world ere he go. His very firſt appearance will put an end to the buſineſs of it. All trades, employments, and diverſions in this world, will be dropt that moment for ever. The ſhepherd will not

give a cry or a look more to his sheep; nor will the ploughman make out his furrow, nor the huntsman pursue his game a step further. And ere he leave it, he will put an end to itself, by setting it on fire: by the general conflagration, cities and villages, mountains and valleys will be consumed to ashes; so that it shall no more be capable of affording a habitation to man or beast: while withal the heavens that cover it shall pass away, 2 Pet. iii. 10.

4. *Lastly*, When Christ comes again, he will complete and settle for ever the state of the other world, Rev. xxi. 5. The state of this world is fitted for mens probation and trial, and is very variable: the state of the other world, of men, and affairs, in it, will be quite new, suited for reward of mens deeds done in the flesh; and it will be made unalterable for ever. It is begun already in the case of separate souls, godly and wicked: but then it will be brought to a pitch, the godly made happy, the wicked miserable, completely, and settled for ever there no more to change.

II. I proceed to consider Christ's public owning the saints as his own. At that time when Christ comes again for these great purposes, what will be the lot of believers? Why, he will own them as *his saints*. We may take up this in the following things.

1. Saintship will be the only mark of distinction among men then. The persons of distinction now are those descended of honourable families, the rich and wealthy, able to make a figure in a vain world, that appear in their gay cloathing: they must gather by themselves now, others must know and keep their distance. But then all that kind of distinction is razed for ever, and there is an absolute levelling. The only persons of distinction remaining are the saints, to be honourably gathered to the great King, while others are all to be cast away out of his presence, as the vile trash of this world.

2. Saintship

2. Saintship will then be declared Christ's badge. In all ages of the world, while hypocrites have falsely pretended to it, it has been the object of the ridicule of the profane, and an eye-sore to both, If lix. 15. Saints is a name of mockery with many: but they will see it then a name of honour. The faith that is without works of a holy tender life, whereby people pretend to be believers in Christ, but shew not holiness in their life, will leave them without the mark, Rev. xiv. 1. Only a faith that sanctifies the heart and life will avail.

3. Those that have borne this badge, Christ will not forget, nor misken. Though they have been long buried and out of mind in the world, he will remember them; though they have lain among the pots, under various afflictions, reproaches, and ill names, he will not misken them. He was himself once in a very low condition, but then he will appear in glory: and so shall they with him, Luke xxii. 28. 29. All the filth cast on them will then be wiped off.

4. He will own them as his before his Father and the holy angels, Rev. iii. 5. *He that overcometh,— I will confess his name before my Father, and before his angels.* He is to bring them into his Father's house there to dwell for ever; and therefore he owns them before his Father, because they can come thither only in his right. They are to be the companions of the angels for ever, and this is the recommendation of them to them, They are *my saints.*

5. *Lastly*, The grounds of his special propriety in them shall then be opened and appear, Mal. iii. 17. *They shall be mine*, i. e. appear to be mine, *saith the Lord of hosts, in that day when I make up my jewels.* He will own them as his Father's gift to him, his own purchase, his own conquest by his grace, his by their own consent, participation of his Spirit, and spiritual marriage: his people, his brethren, his spouse, his own members mystical.

III. I shall next consider the gathering of them to him. This gathering,

1. Presupposes the resurrection of the dead saints, and the changing of those found alive. Of the ministry of the angels in these we find no mention: the voice of Christ himself raiseth the dead, John v. 28. whether the archangel that sounds the alarm, 1 Thess. iv. 16. be a created angel or not. And the changing of those alive appears to be performed in the same manner, 1 Cor. xv. 52. That they may be gathered to Christ, they are raised up out of their graves, and soul and body reunited.

2. It lies in these three things.

(1.) In severing and separating them from among the wicked. Those found alive will be found mixed with wicked ones, and those in the graves will be found lying among the wicked too. But the angels will make a separation, a cleanly separation, that they shall never mix more, Matth. xiii. 48. 49. Sometimes they sighed, and said, *Wo is me, that I sojourn in Mesech, that I dwell in the tents of Kedar. My soul hath long dwelt with him that hateth peace,* Psal cxx. 5. 6. But the beginning of that gathering will put a full end to that.

(2.) In bringing them together from all corners of the earth into one company, Matth. xxiv. 31. By the gospel-efficacy on them, they were separated from the world in respect of their state and manner of life; and were gathered together in one spiritual bond: but in respect of their bodily presence they were still mixed with unbelievers, and at distance from other saints. They were scattered far abroad over the face of the earth, and few places could shew any considerable number of them together: but then the eastern and western saints, the northern and southern, shall all be gathered together into one glorious company. The evening of the world is come, and Christ's flock is brought together.

(3.) In bringing them all together unto Jesus Christ, in

in the place where he will be in the air, 1 Theſſ. iv. 17. Thither the Judge will come, and there will he ſet his throne: and where the carcaſe is, there will the eagles be gathered together. Thither will the raiſed and changed ſaints aſcend to him in one glorious company, and be ſet on his right hand as his friends, while the wicked are left ſtanding as criminals on his left hand on the earth. And thus the happy gathering is completed.

3. For the kind of it, this gathering will be,

(1.) A great gathering, greater than any now to be ſeen in this world It is true, the ſaints appear few now in compariſon of others: but when the ſaints of all generations, in all places of the world, ſhall be gathered together, it muſt needs be a great gathering: they will be numerous like the ſtars of heaven, which no man can number, Gen. xv. 5. Accordingly John ſaw *a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, ſtand before the throne, and before the Lamb, clothed with white robes, and palms in their hands*, Rev. vii. 9.

(2.) A ſpeedy gathering, being performed by the miniſtry of angels, which move like a flame of fire, Pſal. civ. 4. The bodies of the ſaints will then no more be heavy and lumpiſh, but ſpiritual bodies, light, nimble, and active like ſpirits, being new faſhioned after the likeneſs of the ſecond Adam's body. So that it muſt needs be ſoon diſpatched. Yet,

(3.) An exact and accurate gathering, ſo as there ſhall neither be one goat brought away with the ſheep, nor one ſheep left among the goats. But all ſaints that ever lived from the beginning to the end of the world, ſhall be gathered together to Chriſt, and they only, without the leaſt mixture of another ſort.

(4.) A gathering never to part. The gatherings in this world, good as well as bad, continue only for a little; they ſoon break up and diſperſe: but this gathering being once aſſembled, ſhall never break up,

nor be dissolved, but continue through all the ages of eternity.

IV. I shall drop a word to the order for gathering them to him.

1. It speaks them his favourites, whom he has a special regard for. Now he is coming in flaming fire to take vengeance on his enemies; but as the angels were dispatched to Sodom to bring away Lot, before the overthrow of that city; so are they ordered to gather Christ's saints to him before the final overthrow of the world, and the wicked therein. Others had common favours in life heaped on them, but now these are at an end: and the saints appear the only favourites of Heaven.

2. A design to honour them before the world, as when one is by a great man called to him in the sight of others. God's people have their time of trial, and living by faith on Heaven's promises: the world therefore reckons them fools, and because their course and way is opposite to theirs, they hate them and are hard on them. Now Christ comes to end the dispute, and declare and decide at length, who were the wise, who the fools; and decides it by their gathering to him, while others stand trembling before him awaiting their fearful sentence.

3. A design to complete their desires and happiness. It was their desire to be with Christ, as best of all, and now says he, *Gather them to me.* They were wearied of Mesech and Kedar; they longed for the society of saints that would be comfortable; and to be at the highest pinnacle of their happiness. This gathering them to him answers all these ends.

I shall conclude this doctrine with an use of exhortation I exhort you,

1. To be in greatest concern of all things, to be Christ's saints now. Despise it not; if so, you will see yourselves fools at last. Neglect it not, lest ye be neglected

glected and passed by when this gathering comes. It is better to have your name enrolled by Jesus among his saints, than by men among the great and honourable of the earth.

2. Gather to Christ now as your head, by faith. He has his Father's commission for this purpose, to take out of the world lying in wickedness, a people for himself, Gen. xlix. 10. *Unto him shall the gathering of the people be.* He has visited our ends of the earth for that purpose, set up his standard among us; and now we have, as we have often had, a solemn call to come in; gather then to him, as ever you would be gathered to him in the end of the world.

3. *Lastly*, Having gathered to him by faith in the bond of his covenant, publicly own him as yours, your Head, your Priest, Prophet, King, and Lord. The sacrament of the supper is appointed for that end, as a public owning ourselves to be his, before the world, angels, and men. And those that are indifferent of doing that honour to Christ, would do well to consider what expectations they have of his owning them.

Proceed we to the character of the parties to be gathered to Christ at his coming, *Those that have made a covenant with me by sacrifice:* Heb. *Cutters off, of my covenant upon a sacrifice.* Their character is taken, not from worldly advantages that attended them, for these will then be perished; but from the covenant, for that will be then lasting, Is. liv. 10. So their character is true covenanters, they that have been gathered into the bond of the covenant unto him. Where observe,

1. The covenant from which their character is taken: it is not a covenant of their own devising; nor the covenant of the first Adam: but it is Christ's covenant, *my covenant*, says the Judge of the world, who gives order to the angels to gather them to him. It is the covenant the Father made with Christ as second Adam, called commonly *the covenant of grace.*

2. The

2. The nature of that covenant; it is a *covenant upon a sacrifice*, namely the sacrifice of Christ, that expiatory sacrifice. The covenant of works was not upon a sacrifice, for God was not then offended: but this covenant being made with an offended just God, behoved to be upon a sacrifice, and could not be without it.

3. Their coming into that covenant, every one personally for himself. This is expressed by their being *cutters off of it*, a phrase taken from the cutting a beast asunder at parties entering into a covenant, Jer. xxxiv. 18. which had a reference to the curse of the covenant to fall on the breakers. And the cutting off of the one part, so as they were never to come together again, imported the inviolableness of the covenant, Gen. xv. 10. 18. Hence the phrase is used for entering into a covenant, the sign for the thing signified. To this their action also the words *upon a sacrifice* do relate, *q. d.* That cut off upon a sacrifice my covenant made upon a sacrifice. Now the sacrifice being the sacrifice of Christ, it is plain our cutting off in that case must be by laying as it were our hand on the head of the sacrifice cut off by divine justice; and so it denotes our entering into the covenant by believing on Christ. And it presupposes the offer of the covenant made to us.

From this part of the text we observe the two following doctrines, *viz.*

Doct. I. *There is a covenant with God, which is Christ the second Adam's covenant, made upon the sacrifice of himself, and offered to sinners.*

Doct. II. *Those who now gather unto Christ, personally and sincerely entering into his covenant of grace offered to them in the gospel, while others slight him and his covenant, shall at the last day be joyfully gathered to him in the air, to receive their welcome to the kingdom of heaven, while others shall be left on the earth to receive their doom from him, to be driven to the pit.*

Doct. I.

DOCT. I. *There is a covenant with God, which is Christ the second Adam's covenant, made upon the sacrifice of himself, and offered to sinners.*

In discoursing from this doctrine, I shall,

I. Consider the nature of this covenant in the general.

II. Shew in what respects it is Christ's covenant.

III. Consider its being a covenant upon a sacrifice, and that of himself.

IV. Make application.

I. I shall consider the nature of this covenant in the general. It is a covenant of peace and reconciliation betwixt God and sinners, Is. liv. 10. whereby an offended God and offending sinners may become friends for ever, and they reinstated in his favour, and established therein. And hence you may perceive, that,

1. Not the necessities of Christ the Maker of it, but of sinners whom it was made for, required it. He was infinitely happy in himself and in his Father's love, and stood in need of nothing without himself: but they needed it, and he made it for them, Cant. iii. 10. It is a covenant of grace, for his making it was an act of pure grace to us.

2. It is the new covenant, brought in to repair the ruins of mankind by the breach of the first. God and Adam were friends when they entered into the covenant of works: but that being broken, sinners fell under the curse: and to recover them out of that ruinous state, this covenant was made.

3. It is the covenant by which sinners may have life and salvation, Mal. ii. 5. By it all their sores may be healed. In it there is a righteousness secured for the unrighteous, a pardon for the guilty, sanctification for the unholy, and eternal happiness in the other world for heirs of hell and wrath. There is as much in it as may make one easy and joyful in the face of death; hence David in his last words says,

2 Sam.

2 Sam. xxiii. 5. *Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation, and all my desire, although he make it not to grow.*

O blessed covenant, which, by what is said, you may see is just the covenant of grace! O happy device! Do not your hearts say within you, Whom is it owing to? whose covenant is it? Surely it never came out of our forge. Christ claims it as his. It is *my covenant*, says he. Therefore we shall shew,

II. In what respects it is Christ's covenant.

1. He devised it: it never bred in our breast, and never would. He was with his Father and Spirit the offended party, but the devising of the covenant of peace is not owing to the offenders, but the offended. For it was devised before the offenders were in being, Prov. viii. 29. 30. 31. 1 John iv. 19.

2. He made it with his Father without us, in all its articles and clauses, Psal. lxxxix. 3. Cant. iii. 9. The bargain was concluded from eternity between the Father and the Son, in our favour, while we were not yet any of us in being. So that the remedy for us was kindly provided, before we fell under our disease; that so it might be ready for us, and we might not die of it.

3. He was the head of it, the sole undertaker in it on the side of sinners. There was in this covenant a burden to be undertaken for sinners, and Christ took burden on himself alone for them, to pay their debt, and to bear their punishment: and accordingly he bare the burden alone, Is. lxiii. 3. He gave it as his bond of suretiship for the elect, which the Father accepted, no more to look to them, but to him for satisfaction, Heb. vii. 22. The condition of it lay on him solely, *viz.* that he should fulfil all righteousness. Sinners could do nothing in this, but he undertook to do it, by his being born perfectly holy, living perfectly righteous, and making satisfaction by his death.

4. The

4. The promises of it were made to him, not only that of a glorious reward to himself, but of eternal life to all his, Gal. iii. 16. Tit. i. 2. As when a father covenants with a surgeon to heal his son's broken leg; the promise is made to the father, and he also pays the surgeon's fees, though the benefit redounds to the son.

5. He receives sinners into it, the administration thereof being wholly committed to him, so that coming to him by faith is our coming into the covenant, John x. 9. *I am the door: by me if any man enter in, he shall be saved.* Justly is it reckoned his covenant, since the Father has left it with him, to take in whom he will into it; and none are instated in it, but by, in, and through him.

6. All the benefits of it are in his hand. They are now purchased by him, and the Father has lodged them with him, intrusted him with them all from the least to the greatest, Matth. xi. 27. So that he has the dispensing of them all; if the sinner would have the pardon of the covenant, he must go to Christ for it; if he would have the sanctifying influences of the covenant, he must apply to Christ for them, for he is our Joseph, who has all the stores of grace and glory in his hand.

7. *Lastly*, It is in his right alone that sinners can get the benefits of it, or claim them, Phil. iii. 9. They can claim them no otherwise than as they are his members, his spouse, his children. Hence at the last day, when they are to get the complete enjoyment of the covenant-benefits all together, the order is given by him, *Gather them* TO ME: *q. d.* for they cannot go into heaven, but at my back; they cannot have the benefits but as they are *in* me, Rom. v. 17.

III. I come to consider this covenant's being a covenant upon a sacrifice, and that of himself. And here consider,

1. Why

1. Why this covenant behoved to be upon a ſacrifice.

2. Why on the ſacrifice of Chriſt himſelf.

3. The import of its being a covenant on a ſacrifice.

Firſt, Conſider, why this covenant behoved to be upon a ſacrifice. The reaſon is, the honour of God injured by man's ſin required, that if there was to be another covenant for life and ſalvation to man now a ſinner, it behoved to proceed on a ſacrifice making atonement for the breach of the firſt by ſin. Man could not break the firſt covenant unpuniſhed, elſe where were the honour of the holineſs, juſtice, and law of God, Iſ. xlii. 21. Rom. iii. 25.? Therefore is that caution added, Exod. xxxiv. 6. 7. *The Lord, The Lord God, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth, keeping mercy for thouſands, forgiving iniquity and tranſgreſſion and ſin, and that will by no means clear the guilty.* At the propoſal of a covenant of peace for ſinners, juſtice ſtands up and pleads, There ſhall be no peace without I be ſatisfied, Heb. ix. 22.; therefore a ſacrifice is provided, that the covenant of peace may upon it go on, and the broken firſt covenant is ingroſſed in the ſecond, that all its demands ſhall be anſwered.

Secondly, But why is it a covenant on the ſacrifice of Chriſt himſelf? The reaſon is, becauſe no other ſacrifice could avail in the caſe, Heb. x. 5. *Sacrifice and offering thou wouldſt not, but a body haſt thou prepared me.* One can hardly think, that if the covenant could have been made on a leſs coſtly ſacrifice, that the only begotten Son of God would have been made the ſacrifice, John iii. 16. There was a neceſſity of Chriſt's death, if ſinners were to have life, Luke xxiv. 26.

1. The Levitical ſacrifices of beaſts could never avail in this caſe. For they were not of equal value with the guilty heads, beaſts being in value far below men.

men. Therefore by them indeed the debt might be acknowledged, and the way of paying it typified; but not paid.

2. Men could not be sacrifices for themselves in this case to procure a covenant of peace: for if once the sacrificing knife had come to their throat, they would never have recovered; if they had been once laid on the altar, they would have been consuming, but never have sent forth a savour of rest to incensed justice.

3. Angels could not have been a sacrifice; for neither could they have ever overcome the weight of wrath that was due, but would have sunk under it. And their sufferings not being of infinite value, could not have been accepted for recompence of the wrong done to an infinite God. Wherefore Christ only could be a sacrifice to procure the covenant of peace. For,

(1.) He only could bear the curse, and overcome it. The curse of the first covenant behoved to be executed, in order to the establishing of the second for peace to sinners: and he only could bear it, so as to bear it out, and bear it off, Gen. xv. 10. 17. 18. Gal. iii. 13. The wicked in the other world will bear the curse indeed for themselves, and so will be made sacrifices for themselves, according to that, Psal. xciv. *ult. He shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the Lord our God shall cut them off.* But they will never be able to drink this cup up, and overcome it: so they shall have no peace for ever.

(2.) He only was of infinite dignity, and so his sufferings only could equal the offence of an infinite God by the sins of the world. Christ's sacrifice was of *a sweet-smelling savour unto God*, Eph. v. 2. It is an old testament expression used Gen. viii. 21. *The Lord smelled a sweet savour*, Heb. *a savour of full rest*, namely, *quieting his Spirit*, as the expression is, Zech. vi. 8. The sins of the elect world, most abo-

minable to God, ſent up as it were a moſt rank ſmell into his noſtrils: no ſufferings of the creature could maſter it, but the ſufferings of Chriſt did it fully.

Thirdly, Let us conſider the import of this covenant's being a covenant on a ſacrifice.

1. This ſays, that wrath is appeaſed, juſtice has got ſatisfaction for ſin; the bar which the broken firſt covenant laid in the way of ſinners peace with God, is removed: for the new covenant is made on a ſacrifice, whereby atonement is made for the breach of the firſt covenant, and juſtice has got of the Surety, for the ſinner, what it could demand, 2 Cor. v. *ult.*

2. It is conſiſtent with the honour of God, to take ſinners into this covenant, and receive them into favour, as his confederates. For now the holineſs, juſtice, and truth of God, have the wrong done them repaired by this ſacrifice: and his mercy and grace have a free vent thereby, Pſal. lxix. 4.

3. Sinners have free acceſs into it. Solomon obſerves, Prov. xviii. 16. *A man's gift maketh room for him, and bringeth him before great men.* And what will Chriſt's gift of himſelf as a ſacrifice not do? Surely now the ſinner may come forward under the covert of that precious blood: the ſword that guarded the tree of life was ſheathed in the ſacrifice of Chriſt, and laid by, Cant. ii. 10. 11.

4. There is a feaſt for them, a feaſt on the ſacrifice, the parties covenanting feaſting together. Upon the covenant made betwixt Jacob and Laban there was a feaſt kept, Gen. xxxi. 54. So upon this covenant made on the ſacrifice of Chriſt, there is a feaſt, 1 Cor. v. 7. 8. *Chriſt our paſſover is ſacrificed for us. Therefore let us keep the feaſt.* The fleſh and blood of Chriſt crucified is meat indeed and drink indeed, and we are to feed and feaſt thereon by faith.

5. *Laſtly*, It is a ſure covenant, as made on that ſacrifice, the virtue and efficacy whereof being eternal, one can never be ſhaken out of it. The mercy and

and grace of God to sinners have a sure foundation here, Psal. lxxxix. 14. *Justice and judgement are the habitation of thy throne: mercy and truth shall go before thy face.* What can shake a sinner out of this covenant when he is once really in it? Nothing can be supposed to do it but sin. But then it is a covenant on a sacrifice whereby sin is expiated, and therefore it cannot have that malignant effect. Accordingly the promise of the covenant runs, Jer. xxxii. 40. *I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.*

I shall now make some improvement of this doctrine.

1. Then see how Christ loved us! When the Jews saw Christ come weeping to Lazarus's grave, they said, *Behold how he loved him!* John xi. 36. How much more may we say so, when we consider him making a covenant with his Father for the salvation of lost sinners of mankind, and that on the sacrifice of himself? It was much that he took any notice of our just ruin, being enemies to him as well as to his Father; more that he made a covenant for our recovery; most of all, that, in order to establish it, he made his soul an offering for sin, and consented to shed his precious blood for it.

2. Then let us take this his covenant, and rest in it, as made by him. Let us leave to him the glory,

(1.) Of sole Maker of it with his Father, Zech. vi. 13. Let us not pretend to frame, make, and devise a covenant of our own, distinct from his, in our accepting of it. Let us not quarrel his covenant, nor go about to model it anew, agreeable to our corrupt minds. Let us make no exceptions against it, no exception in favour of any beloved lust, no exception against any of the duties of the covenant, nor against the discipline thereof, which is the cross. Let us desire nothing out that he has put in, nor any thing

in that he has left out, Acts ix. 6. *Lord, what wilt thou have me to do?* So sincere covenanters look upon it as well *ordered in all things*, 2 Sam. xxiii. 5.

(2.) Of sole Undertaker in it. He was so when it was made, and when it was fulfilled, Is. lxiii. 3. *I have trodden the wine-press alone, and of the people there was none with me.* Let none now then put in for a share in the undertaking. Some, in their pretended covenanting with God, undertake for their part, that if God will save them for Christ's sake from hell and wrath, they will be good servants to God as long as they live, and keep his commands, and so do their part: and so they would share the glory with Christ, Rom. iv. 4. They consider not that they are without strength, and can do nothing; that they have as much need of the grace of Christ to sanctify, as to justify them. But come ye to Christ in his covenant, to get your nature changed, the power of sin broken, and to be caused by him to walk in new obedience.

(3.) Of the sole immediate right to the promises of it, Gal iii. 16. You are welcome to claim the promises, according to your need: but ye must claim them only in his right, and be content to come in at his back to get them made out to you. This has been the way of the saints, as Daniel, chap. ix. 17. 18. and Paul, Phil. iii. 9. There is no standing of a sinner before God, but under the covert of the Mediator's blood; and no plea for sinners, but in his name.

And to move you hereto, to acquiesce in the covenant as his, leaving him the glory, consider,

[1.] It is best for us as he has made it, Eccl. iii. 14. If we should offer to mend it, by adding to or taking away any thing from it, we would be sure to mar it. Infinite wisdom knew best what was for our good, and infinite love set him on it. As Christ saw better than we, what was our true interest; so he loved

loved us more than we loved ourselves, for he loved us infinitely, Eph. iii. 19.

[2.] Only he is able enough for that undertaking, Psal. lxxxix. 19. And the work can be put in no other hand, but it will be marred. Why should we desire to take burden on ourselves, when he is content to be the great Burden-bearer, to bear our weight and all the weights that hang at us, whether of duty, guilt, or affliction? He is sure, and can never stumble under our weight, nor fall; but we are ready to fall at every turn. Psal. lv. 22. Is. xlii. 4.

[3.] The promise is sure in his right, and the claim that way cannot miss, Psal. lxxxix. 33. When pleading the benefit of the promise, we consider ourselves, we see nothing but guilt, sinfulness, unworthiness, fickleness, and inconstancy, to cut off our hopes: but looking to Christ, we see perfect holiness and righteousness, infinite dignity and excellency; so that we may say, "Lord, I am unworthy, yet my Saviour Christ is worthy for whom thou shouldst do this for me."

3. *Lastly*, Let poor trembling sinners be encouraged to come into this covenant, since it is a covenant on a sacrifice. It is an awful thought for a sensible guilty creature to enter into covenant with a holy jealous God. Our God is a consuming fire: how then can we stand before him, and not be consumed? The sacrifice being interposed we are safe, Christ going between mediating the peace with his atoning blood, wrath is turned away, and the sinner received into favour and friendship. I proceed now to

Doct. II. *Those who now gather unto Christ, personally and sincerely entering into his covenant of grace offered to them in the gospel, while others slight him and his covenant, shall at the last day be joyfully gathered to him in the air, to receive their welcome to the kingdom of heaven, while others shall be left on the earth to receive their doom from him, to be driven to the pit.*

In discoursing from this doctrine, I shall,

I. Premise some things on this point in the general.

II. Consider sinners sincere personal entering into Christ's covenant of grace now, that will secure their joyful gathering to him at the last day.

III. *Lastly*, Make improvement.

I. I shall premise some things on this point in the general.

1. All mankind were by Adam's fall separated and scattered from God, as sheep gone astray, 1 Pet. ii. *ult.* Mankind was at first joined to God in the bond of the first covenant, and so they were his family about his hand, headed by him, and enjoying his favour. But by sin they broke away from him, and being gone from him the centre of unity, they were separated in affection one from another, Tit iii. 3. And in this state they remain while out of Christ, scattered and wandering on the mountains of vanity.

2. To bring scattered sinners to God again, Christ was appointed the head to whom their gathering should be, 1 Pet. ii. *ult. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.* Chap. iii. 18. *Christ hath once suffered for sins, the just for the unjust, that he might bring us to God.* The first Adam was the head under whom they went away, and he left them wandering, a ready prey for the devourer: the second Adam is the head for their return, by whom they may be brought back unto God, and put up in safety with him for ever, John xi. 52. He is the great Shepherd, intrusted by his Father for gathering the strays of mankind, into one flock and fold.

3. There is a double gathering of scattered sinners to Christ. The one is now a-doing, has been from the beginning, and will be to the end of the world: and that is a gathering of sinners by the gospel to him into the bond of the covenant of grace, Gen. xlix. 10.

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The other is to come certainly at the world's end, and that is a gathering of them by the angels to meet him in the air, never to set their foot more on the cursed earth, but to go away with him to heaven. And that will be a gathering quickly dispatched, as appears from the text.

4. There are many who will not be gathered to Christ now, whatever pains he is at to gather them, Matth. xxiii. 37.—*How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!* He sets up his standard among them, he calls to them to come in to him: but they get away from him. They love better to wander on, than to return; they prefer a vain world, and their deceitful lusts, to Christ; and they love rather to be at their liberty, than to be brought into the bond of his covenant. They cannot endure to be so hedged up, Psal. ii. 3. So they refuse to gather to him.

5. Yet there are still some who with heart and good will gather to him, and willingly come into the bond of his covenant. Efficacious grace makes them willing, Psal. cx. 3. They are weary of their distance from God, and their wandering life, seeing how in that case they are exposed to the utmost danger, and are in no safety from the roaring lion, who goes about seeking whom he may devour; and so they willingly gather to Christ, and come into the bond of his covenant, as their only safety.

6. *Lastly*, At the end of the world, whatever separation there is between these parties now, the wanderers and those within the bond of the covenant, there will be a greater then. The wanderers and the gathered being both raised out of their graves at the sound of the last trumpet; all those gathered within the bond of the covenant, shall be gathered together to Christ in the air, to go with him, and be ever with the Lord: and the wanderers will be brought together on the earth before him, receive their dread-

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ful ſentence to depart from him; and then they going away, the earth will be ſet on fire.

II. I ſhall conſider ſinners ſincere perſonal entering into Chriſt's covenant of grace now, that will ſecure their joyful gathering to him at the laſt day. And here three things are to be diſtinguiſhed.

1. The propoſal of the covenant.

2. The ſinner's entering into it in a ſaving manner, ſo as to ſecure his gathering to Chriſt at the laſt day.

3. The profeſſion and declaration of that entering into it, by ſome fit ſign.

FIRST, The propoſal of the covenant. It muſt be propoſed to us, before we can enter into it: and ſo it is indeed propoſed to us to be entered into.

Firſt, Conſider, how it can be propoſed or offered to us. The covenant of grace being determined to be Chriſt's covenant, made and concluded from eternity betwixt his Father and him, and its conditions perfectly fulfilled already by Chriſt, and all its promiſes made to him; it is a difficulty with ſome, how that covenant already concluded can be propoſed or offered to us to be entered into. But,

1. Suppoſe one in a town makes a bargain with the maſter in his own name, and the name of his neighbours there, fulfils the condition, and the benefit only remains to be received; and all this is done without adviſing with them, or their knowledge of it: may not that man when he comes home offer that covenant to his neighbours, and they enter into it juſt by acquieſcing in it? If any of them will not, it will not be forced on them; but if they acquieſce and accept, it is as good and valid as if they had been at the making of it. So is it in this caſe.

2. Adam's covenant was alſo made without us in the name of mankind, and broken too while we were not; yet by our very deſcending from him by natural generation, we are perſonally inſtated in it to our condemnation; and this without waiting our acquieſcing

escing or consent to that covenant. How much more may the second Adam's covenant be offered to us, and we instated in it to our salvation, by our express approbation and acceptance?

Secondly, Consider, how it is actually proposed and offered to us. It is proposed and offered to us in the gospel, by Jesus Christ in his own and his Father's name; therefore he is called *the Messenger of the covenant*, Mal. iii. 1. who came from heaven, and proclaims and offers the covenant to sinners. Now it is offered to us in the gospel,

1. At large, in its several articles and clauses, both the conditionary part as fulfilled, Rom. i. 17. and the promissory part to be fulfilled, Heb. viii. 10. 11. 12. Ezek. xxxvi. 25. and downwards, and so the rest of its promises to be found through the whole Bible. All are proposed and offered under the name of the covenant at large, Is. lv. 3. *Hear, and your soul shall live, and I will make an everlasting covenant with you*, which takes in all the promises.

2. In compend, in the offer of Christ himself the head of the covenant. Say not, How shall we take up the covenant that is such a large and ample transaction, and withal the parts thereof scattered through the whole Bible? It is set before you abridged, *viz.* in Jesus Christ, to be taken up with one glance of your eye, Is. xlix. 8. *I will give thee for a covenant of the people.* The offer of Christ to you is the offer of the covenant: even as if a father who has made a beneficial bargain for his family, should offer to adopt you; that offer of himself for a father to you, would be the offer of that bargain. Now you have this offer of the covenant,

(1.) Under Christ's hand in his written word, which ye have in the scripture. A wise man will make no offer in writing to one, but what he minds to perform: his hand-writing will bind him, if it is accepted. And may not the offer of the covenant made you in writing, under the hand of the great God

God our Saviour, satisfy you in that point? Take heed then, lest when *God has written to you the great things of his law, ye count them as a strange thing*, Hos. viii. 12.

(2.) By public proclamation in his name, by the voice of the ministers of the gospel, his criers appointed for that effect, Prov. ix. 3. If a prince proclaims an offer of indemnity to rebel-subjects, may not that satisfy them as to the reality of the offer? And should not this offer actually proclaimed to you, sinners, in the gospel, by Christ's ambassadors, fully satisfy you as to the reality thereof? *Object.* Ministers are but fallible men. *Answ.* True; but their commission is infallible; and so far as they stick by that, which they do in offering the covenant to sinners, you have an infallible ground of faith in what they say. And as the crier's voice in a proclamation is in effect the king's, so is theirs in this case. Hence the apostle says, Heb. xii. 25. *See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.* And says our Lord, Luke x. 16. *He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.*

Thirdly, To whom is it offered? Christ's covenant of grace is offered to sinners of mankind indefinitely; that is, it is offered to them, and any of them whosoever without distinction. So the offer stands in the written word, and so the ministerial offer is to be made. This is clear from many testimonies, Prov. viii. 4. *Unto you, O men, I call, and my voice is to the sons of man.* Mark xvi. 15. *Go ye into all the world, and preach the gospel to every creature.* John iii. 16. *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.* Is. lv. 1. *Ho, every one that thirsteth, come ye to the waters, and he that hath*

hath no money; come ye, buy and eat, yea, come, buy wine and milk without money, and without price. Rev. xxii. 17. *Whosoever will, let him take the water of life freely.* Therefore it is offered to you and every one of you, and you are warranted to enter into it.

Object. But it may be I was not elected, and Christ did not represent me in that covenant. *Answ.* Your warrant to enter into Christ's covenant does not at all depend on your election, or non-election, but on the revealed will of God making a real offer of it to you, Deut. xxix. *ult.* and that you have, and if you believe it not, you disbelieve the gospel, Is. liii. 1. make God a liar, 1 John v. 10. and so must perish, Mark xvi. 16. Where do you find that ever a person's election was the ground of his believing or entering into the covenant? It is not revealed to the elect to bring them to believe in Christ; but they first believe, and then by that means they see they were elected.

Moreover, the promises are proposed indefinitely. So was the first promise, Gen. iii. 15. *I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.* So are other promises of the covenant, Is. lv. 3. *Incline your ear, and come unto me: hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David.* Heb. viii. 10. 11. 12. *I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.* Ezek. xxxvi. 25. 26. 27. *Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new*

new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh. And I will put my Spirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgements, and do them. Where is there any limitation or diſtinction of perſons there?

Object. The conditional promiſes are indeed to all, but not the abſolute ones. *Anſw.* There is a connection of duty and privilege in ſome promiſes; but I know no promiſes properly conditional, but to Chriſt, who has fulfilled the condition of them already: Rom. iv. 4. 5. *Now to him that worketh, is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs.* The promiſes of the covenant, call them as ye will, are to all indefinitely; for *non eſt diſtinguendum ubi lex non diſtinguit.* Therefore the apoſtle lays it for a ground of faith to the murderers of the Lord of glory, Acts ii. 38. 39. *Repent, and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt. For the promiſe is unto you, and to your children, and to all that are afar off, even as many as the Lord our God ſhall call.*

Inſt. If theſe promiſes be to all, then they muſt be fulfilled to all. *Anſw.* That is falſe; according to the apoſtle's reaſoning, Heb iv. 1. *Let us therefore fear, leſt a promiſe being left us of entering into his reſt, any of you ſhould ſeem to come ſhort of it.* It follows indeed that they muſt be fulfilled to all who accept them by believing; and ſo they ſhall, John iii. 16. But not to them who will not accept them, believe, nor apply them to themſelves. No promiſe binds the promiſer, if it is not accepted by the party. It is no imputation on God's faithfulneſs, that they are not fulfilled to unbelievers of them.

Secondly, The next thing is the ſinner's entering into the covenant in a ſaving manner, ſo as to ſecure his

his gathering to Christ at the last day. This the text expresseth by *cutting off his covenant on a sacrifice*, that is, by cutting off the sacrifice to enter into the covenant. And this being the sacrifice of Christ himself, can be no other but the laying the hand on the head of the sacrifice which then was to be cut off by divine justice. And this in gospel-language is just believing on Jesus Christ sacrificed for us. So it is by believing on Christ crucified, that we are personally and savingly entered into the covenant.

It is agreeable to the nature of the covenant, that this should be the way of entering into it. For whereas the covenant is not made with us immediately, as parties-contractors for ourselves, in which case we would enter into it by promising to do something on our part as the condition thereof; but mediately through Jesus, who mediated therein as a representative, undertook the fulfilling the condition thereof, and had the promises thereof made to him: it is evident there can be no way of our personal entering into it in a saving manner, but by uniting with him, which the scripture determines to be by faith alone, Eph. iii. 17. *That Christ may dwell in your hearts by faith.* Accordingly it is determined, John x. 9. *I am the door: by me if any man enter in, he shall be saved.*

Now this believing on Christ crucified or sacrificed for us, whereby we are entered into the covenant, formally lies in three things.

1. Believing the absolute sufficiency of the sacrifice of Christ for the salvation of sinners, and your salvation in particular, and the complete security of the covenant for that effect to all within the bond of it, Jer. iii. 22. 23. *Return, ye backsliding children, and I will heal your backslidings: behold, we come unto thee, for thou art the Lord our God. Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel.* The soul seeing the infinite

ill that is in sin, as an offence and abomination to an infinite God, must see also the infinite dignity of the sacrifice of Christ, arising from the infinite dignity of his person, ere it can believe this; and must also see the immoveable faithfulness of God, as the ground of believing the complete security of the covenant.

2. Believing that this covenant, in the condition thereof fulfilled by Christ's sacrifice of himself, and the promises thereof made thereupon and bearing salvation, is offered really and truly to you in particular, by Jesus Christ, with the good will of his Father; so that it is lawful for you to come forward into it, and use it as your own. This is the report of the gospel, Is. lv. 3 cited above. 1 John v. 11. *This is the record, that God hath given to us eternal life: and this life is in his Son.* And it is demonstrated by the Spirit inwardly to the elect, whereby they see the door of the covenant open to them, Is. liii. 1.; and whoso believe it not, can never enter into the covenant, but make God a liar by their unbelief of it.

3. Trusting on the sacrifice of Christ for your salvation from sin and wrath, upon the ground of God's faithfulness in the covenant, Acts xv. 11. *We believe that through the grace of the Lord Jesus Christ, we shall be saved.* The soul renounceth all confidence in itself, or any other, and relies wholly on the sacrifice of Christ, the fulfilled condition of the covenant, for the promises of the covenant being fulfilled to itself, because God has so engaged in his proclaimed covenant, and he cannot but be faithful in his covenant.

Thus the soul is formally entered into the covenant, receiving Christ in his priestly office, and so uniting with him.

And this necessarily brings along with it the covenanter's,

1. Receiving Christ as his Prophet, renouncing his own wisdom and the wisdom of the world, giving up himself to be guided by his word and Spirit,

Matth.

Matth. xvi. 24. Acts xiii. 22. Uniting with him, he must needs be our head for direction and guidance.

2. Receiving him as his King and Lord, renouncing the dominion of sin, the devil, and the world, and wholly giving up himself to be ruled by him as his head for government, Psal. ii. *ult.* Is. xxvi. 13.

And thus the soul entering into the covenant, taking Christ in all his offices, takes God in Christ for his God, and gives up one's self to be one of his people for ever, consenting to the offer made, Heb. viii. 10. *I will be to them a God, and they shall be to me a people.* Whoso thus enter into the covenant now, shall be joyfully gathered to him at the last day, as those that have entered into his covenant on a sacrifice.

THIRDLY, The last thing on this head is the profession and declaration of that entering into Christ's covenant, by some fit sign. This is a solemn declared entering into the covenant, in which one may be either sincere or hypocritical, Deut. xxix. 10. 12. *Ye stand this day all of you before the Lord your God:— that thou shouldst enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day.* And so it will not of itself, if it be separate from the former, secure our gathering to him at the last day. Mean while it is a duty required of us now for God's honour, and requisite for our comfort, Deut. xxvi. 17. It is done three ways.

1. By words spoken, Psal. xvi. 2. either in prayer to God, wherein a person solemnly and in express words declares unto God in secret his acceptance of and entering into the covenant: or before men, where the thing being proposed by one, others signify their acquiescing by some fit gesture, as bowing of the head, Exod. iv. 30. 31.

2. By writing under their hand, declaring their accepting of the covenant, Is. xliv. 5. *One shall say, I am the Lord's: and another shall call himself by the*

name of Jacob: and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel. This has been an useful practice of many in their life, and comfortable to their relations when they were gone, when they found their written acceptance of God's covenant of grace.

3. By instituted significant actions. Such is the partaking of the Lord's table. The very taking of the bread and wine at the Lord's table, and eating and drinking the same, being a solemn declaration before the world, angels and men, that we enter into Christ's covenant. So in case it be separate from believing, though it cannot savingly enter us, we will be treated as covenant-breakers.

USE. To conclude, I beseech you by our gathering together to Christ at the last day, that you now gather to him in his covenant. For this cause I recommend to your consideration,

1. That this is a special gathering time, wherein the great trumpet of the gospel is sounding, and double sounding, a gathering; a time wherein the Lord is sending out the angels of the churches, ministers, to gather you. Let not the trumpet of the gospel sound in vain for you, nor the angels of the churches attempt in vain to gather you. They bring Christ's voice, and the offer of the covenant to you.

2. As sure as the trumpet of the gospel is sounding now in your ears, and the angels of the churches are at work to gather you to Christ now, whose attempts you may render vain: so sure will the last trumpet sound in the same ears, and the angels of heaven gather them joyfully to Christ who now come into him, to meet him in the air, while they will leave the rest on the earth.

3. What will you think to see at that day others taken as within the bond of the covenant, and yourselves left as without it? With what pale faces, and trembling hearts, will ye look up to the Judge coming in

in the clouds of heaven, and to your neighbours Christ's covenant-people, carried by angels and flying above you, away to meet the Lord in the air, with a shining glory on them?

4. *Lastly*, How will ye brook your last sight of them, when they having in the first place received their welcome to their kingdom from the Judge on the throne, ye shall get your sentence to depart from him into everlasting fire, prepared for the devil and his angels; and so must turn your backs, and make away to your place, they being then the spectators of your begun misery, and your beloved world being set on fire?

Think on these things in time, and whatever ye are, or have been, know that you are allowed free access into the covenant, and therefore enter into it sincerely. Go alone by yourselves, think on your lost state by nature, examine yourselves as to your liking of the covenant, and if you find your heart pleased with it, go to your knees, and solemnly declare before God, your accepting and entering into it, taking Christ in all his offices, and God in Christ for your God and portion for ever. And so be persuaded, that on this your gathering to Christ in the bond of his covenant now, depends your being gathered to him in glory at the last day.

The Saints Lifetime in this World a Night-time; their Expectation of the Day's breaking in the other World, and the Shadows fleeing away; and their great Concern for Chriſt's Preſence till that happy Seaſon come.

The ſubſtance of ſeveral Sermons preached at Etterick in the year 1730.

Song ii. 17.

Until the day break, and the ſhadows flee away: turn, my Beloved, and be thou like a roe, or a young hart upon the mountains of Bether.

IN theſe words you have the breathing of a gracious ſoul, with reſpect to the time that may paſs in this world, before one comes to enter into the other world: it is to have his countenance and the communications of his grace by the way, until they come there, where there will be nothing to intercept it. And it would be a good ſign of meeting with a kindly reception from Chriſt into that world at laſt, that we were now ſaying from the heart, *Until the day break, and the ſhadows flee away: turn, my Beloved, and be thou like a roe, or a young hart upon the mountains of Bether.* Where obſerve,

1. The connection of theſe words with the preceding verſe, whereby they appear to be the breathing of a ſoul really married to Chriſt, having a ſenſe of the marriage-bond, and not aſhamed of it, but reſolutely owning it. *My Beloved is mine, and I am his.—Until the day break, and the ſhadows flee away: turn, my Beloved,*

Beloved, &c. The ſpouſe of Chriſt looks on herſelf as one that is married to a huſband whom ſhe dearly loves, but is not yet ready to take her home: ſhe deſires therefore, that until the time come of his taking her home, he will not be a ſtranger to her, but give her the comfort of his preſence with her, that the preſent ſituation will allow: thereby intimating, that ſhe is not to look for the comfort of her life from any other, but him, whether he be abſent from or preſent with her.

2. The words themſelves: in which conſider,

1ſt, The happy term that Chriſt's ſpouſe lives in expectation of, which is expreſſed by two things, the latter conſequential on the former, the *breaking of the day*, and the *fleeing away of the ſhadows*. By the *day* here is meant the day of eternity, that will break in the other world, in the light of glory ariſing to thoſe that are married to Chriſt here. That is *the* or *that day* by way of eminency, 2 Tim. i. 18. This implies two things.

(1.) That ſhe looked on her lifetime in this world as a night-time; elſe why ſhould ſhe have expected the day-breaking? and that in that night-time there were many ſhadows, darkening things to her, and allowing her but obſcure views of them; elſe why ſhould ſhe expect their fleeing away? As one travelling by night, in a mountainous or woody country, if the night were never ſo clear, it is no wiſe comparable to broad day-light; and beſides, there are many dark and gloomy ſteps cauſed by the ſhadows that the hills and woods caſt; which though they amount not to a total darkneſs, yet the light by their means is but a very faint one. Such is the believer's travelling through this to the other world.

(2.) That ſhe believed and expected, that that night would not laſt, and that the ſhadows would vaniſh at length. She looks for the *breaking*, Heb. *blowing of the day*, becauſe however dead a calm there may be through the night, ordinarily at break of day

a

a gale of wind rises: and that break or blowing of the day will quickly chase away all the shadows, that they shall not be to be seen more. That blowing will be of the Spirit of Christ, in a full communication of influences to the believer, at the day's breaking to him in the other world; whereby all the shadows now intercepting the light from him will in a moment evanish.

2*dly*, The great thing her soul desires, and she breathes after, till that happy term come. It is communion with Christ her Lord and Husband, in such sort and measure as the state of this life by divine regulation will allow. She is not for turning back to, and solacing herself with her former lovers, till her Husband take her home: no, being married to him, her eyes are shut now on all others, and they are towards him alone. *Turn, my Beloved, and be thou like a roe, or a young hart upon the mountains of Bether.* It consists of two parts.

(1.) A desire of his countenance towards her, *Turn, my Beloved*, &c. Heb. *Come round about.* It intimates, [1.] His turning his back on her, shewing some sign of displeasure with her; the frequent lot of God's children in this world. [2.] That even in that case her heart was upon him as her beloved, and her eyes going after him, that she would have him turn his face. [3.] That she would fain have his countenance again when lost: *q. d.* Turn about to me, that I may behold thee with joy.

(2.) A desire of nearness to him, and the embraces of his love: *Be thou like a roe, or a young hart*, &c. Come to me speedily. She lays not the stress of the speedy meeting on her motion to him; but as of free grace, on his motion to her; by his grace coming over mountains betwixt them, and that speedily: even as a roe comes to its mate, or a young hart to its dam, upon the mountains of *Bether*, 2 Sam. ii. 29. The word signifies *a half-part.*

From

From the text thus explained, may be deduced the three following points of doctrine, *viz.*

Doct. I. *A soul once truly married to Christ, will from thenceforth look on the lifetime in this world, as a night-time, a shadowy one, as indeed it is.*

Doct. II. *To those that are truly married to Christ, the day will break in the other world, and the shadows flee away; and they should live in the comfortable expectation of it.*

Doct. III. *It will be the great concern of those married to Christ during their night-journey in this world, that he may turn and come to them, till, the day breaking and the shadows fleeing away, they get to him in the other world.*

I shall speak to each of these in order.

Doct. I. *A soul once truly married to Christ, will from thenceforth look on the lifetime in this world, as a night-time, a shadowy one, as indeed it is.*

In touching a little on this doctrine, I shall,

I. Shew in what respect the saints lifetime in this world is a night-time.

II. How the soul once married to Christ comes to look on its lifetime in this world as a night-time.

III. On what grounds such a soul justly looks on it as a night-time, a shadowy one.

IV. Improve the point.

I. In what respect the saints lifetime in this world is a night-time. To clear this, consider,

1. The life of a child of God in this world, from the moment of the marriage with Christ, is a day-time, in comparison with the time he lived in his natural state, 1 Thess. v. 5. Therefore says the apostle, Eph. v. 8. *Ye were sometimes darkness, but now are ye light in the Lord.* While they are in their natural state,

ſtate, they are in midnight darkneſs, it is black and dark night with them. But being united to Chriſt, the night of their natural ſtate is at an end, and the day of grace is come with them. And this is ſuch a day, as will never be ſucceeded by another night.

2. But in compariſon with his ſtate in the other world, it is but a night-time. When he enters there, a day of glory ſhall break to him, that will ſo far ſurpaſs all he has ſeen, that he ſhall be made to think, he never ſaw day before, Rom. xiii. 12. The natural man is in black and dark night, and the ſaints in this world are in a cloudy moon-light night; only the ſaints in the other world are in broad day-light, Col. i. 12.

II. We ſhall conſider, how the ſoul once married to Chriſt comes to look on its lifetime in this world as a night-time. There are four things concur to it.

1. They then have ſome new and precious light, however faint, that they had not before. They can ſay with the blind man cured by Chriſt, John ix. 25. *One thing I know, that whereas I was blind, now I ſee.* They ſee that in ſin, Chriſt, and in the other world, that they did not before perceive. Strangers to Chriſt are like blind men, to whom the night and the day are alike: but being once married to Chriſt, they are like him who ſaid, *I ſee men as trees walking*, Mark viii. 24. They ſee, but find they do not ſee clearly, and ſo conclude, that it is night with them.

2. Being once married to Chriſt indeed, the ſun of this world ſets upon them. The world's love to them is turned to hatred, it conceives an antipathy againſt them, John xv. 19. And look as when the darkneſs of the night follows the lightſome day, and ſits down on the beautiful cities, the green hills, the pleaſant meadows and gardens, all theſe loſe their luſtre and beauty, and become black and gloomy: ſo when once a ſoul is married to Chriſt, the world loſeth

loseth its former beauty to the man; it is quite another thing in his eyes than it was before; the vain world is turned out of its gaudy day-dress, into its night-dress, where its former beautiful appearance is gone, Gal. vi. 14.—*The world is crucified unto me, and I unto the world.*

3. Yet the Sun of righteousness is still hid to their eye-sight, however he lets out some rays of light to them, and they discern him by faith, 1 Pet. i. 8. In some northern part belonging to this kingdom, the body of the sun, about this time of the year, does indeed go out of their sight about the middle of the night; yet still certain rays from it appear all along: so is it with the believer. Therefore he must look on it as night, though it is but a short one. That Jesus to whom they are joined in spiritual marriage, is gone to heaven, and there he abides hid from their eyes, though manifest to their faith, Cant. iv. 6. As Jacob married to Leah, got not a broad view of her till the morning; so the believing soul married to Christ, will not get a broad view of its Husband, till the day of eternity break.

4. *Lastly*, The beauty of the light let into them, natively causes a longing for the perfection of it, Phil. iii. 13. 14. As one with a dim light discerning a beautiful object, presently calls for a clear light whereby to discern it fully: so the soul that has seen as much of Christ's excellency as to engage the heart to him, longs for a full sight of his glory; and while the light will not serve that purpose, it natively concludes, that it is night still.

III. I shall next shew on what grounds they justly look on it as a night-time, a shadowy one.

1. They justly look on it as a night-time. For,

(1.) It is a time of much darkness with them, 1 Cor. xiii. 12. darkness of ignorance, and of uncomfortableness. However vain men may pride themselves in the knowledge they have reached, puffed up

up therewith as empty bladders; ſerious Chriſtians will ſtill be bewailing their ignorance and weakneſs in the divine myſteries, Pſal. lxxiii. 22. Prov. xxx. 2. 3. And however lightſome a life the native vanity of mind may make ſome; it is not poſſible, but the imperfections, infirmities, and ſtruggles attending the Chriſtian life here, muſt make much uncomfortableneſs in it, Pſal. xcvii. 11. How then can they but count it night?

(2.) It is a time, wherein the wild beaſts are got out of their dens, ranging about, Pſal. civ. 20. 21. In the darkneſs of this life, what howling and yelling of the infernal crew, the devils and wicked men acted by them, do reach the Chriſtian's ears, and make his heart to ſhiver? So that to travel through the world is often as unpleaſant, as through an howling wilderneſs in the night. And not only ſo, but they are often in hazard of being devoured by them, and ſwallowed up, 1 Pet. v. 8. No wonder they long for day-break, when theſe wild beaſts will go into their dens, and be ſilenced, Pſal. civ. 22.

(3.) It is a time inclining to ſleep and inactivity, 1 Theſſ. v. 7. All the unregenerate world is faſt aſleep about them, and will not awake; and they themſelves have a conſtant ſtruggle to hold up their head. If it were day with them, they could beſtir themſelves, and apply to their proper buſineſs: but it is night, and with difficulty they watch one hour.

2. They juſtly look on it as a ſhadowy night,

(1.) Becauſe there are many things intercepting the light from them: by ſuch means ſhadows are made in the night, as when a houſe or a hill intercepts the light of the moon or ſtars by night. Thus it is with God's people in the world, there are many things to mar the light of their Lord's countenance ſhining on them, Iſ. lix. 2. Pſal. xxx. 7. And by means of theſe interpoſing hinderances, they cannot have now that light of knowledge and comfort, that they would deſire.

(2) It

(2.) It is a time wherein they have some precious light, yet but faint, and mixed with much darkness. Where there is no light at all, there cannot be shadows, all is but one shadow: and so it is with natural men, *there is no light in them*, Is. viii. 20. But souls married to Christ have the light of grace, which however is but a dim and mixed one in comparison of the light of glory, 1 Cor. xiii. 12.

(3.) It is a time, wherein the very means of their light and knowledge give but small and dark representations of the knowledge of the other world, and the riches of his kingdom. So does a shadow of a house in the night represent it but very darkly and imperfectly: so the shadow of a man by a looking-glass is but an imperfect representation of the man, not comparable to seeing face to face. Thus we have a shadow of Christ in the gospel, in the word, in the sacraments: but it is but a shadow darkly representing him and the happiness of his kingdom, 2 Cor. iii. 18. So that the half is not seen. But as one taken with a beautiful picture, natively longs to see the original: so does a sight of Christ by these shadows, cause one to long for the day breaking and the shadows fleeing away, that they may see him face to face.

We shall now make some improvement of this point, in the following uses.

Use I. of information. Is the time of this life indeed a night, a shadowy one, to those married to Christ, and do they look on it so? Then,

1. They to whom this life in this world makes such a pleasant day, that they desire no better, are in bad case. If it is so with you habitually, ye are not truly married to Christ, Cant. viii. 5. Ye are yet in your natural blindness, that night and day are alike to you; and the day of grace is not yet risen on you. And if it be so with you only occasionally, you may be sure that while it is so, your souls are out of frame, and the grace of God in you is under a cloud.

2. Then the time of this life is a dangerous time, even to those that are espoused to Christ, and they have need to watch, *every man having his sword upon his thigh, because of fear in the night*, Cant. iii. 8. They are in danger of sins, snares, and temptations: for it is a time wherein the roaring lion is ranging about, who will be bound down in his den, if once the day were broken. This made the apostle *jealous over* the Corinthians *with godly jealousy: for I have espoused you to one husband*, says he, *that I may present you as a chaste virgin to Christ. But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ*, 2 Cor. xi. 2. 3. They are in danger of various troubles, which are incident to them in this night-season. But it is but to watch a while, if the day were broke, the danger is over.

3. The Christian's life in this world is a lonely and wearisome life; for the travellers to Zion have a night of it, a shadowy one. If one travel by day, he will readily get company, for then every body is astir: and this makes the way to destruction a throng way, the carnal world going at ease in it, because the sun of this world is up on them, and their night is coming in the other world. But if one travels by night, he will readily have a lonely journey of it: and therefore there are but few in the way to life. So it is told us, Matth. vii. 14. *Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.* Micah therefore laments the loneliness of it with him, Micah vii. 1. *Wo is me, for I am as when they have gathered the summer-fruits, as the grape-gleanings of the vintage: there is no cluster to eat:* and the psalmist, Psal. cii. 6. 7. *I am like a pelican of the wilderness: I am like an owl of the desert. I watch, and am as a sparrow alone upon the house-top.* For it is night with them; but in the other world the day will break to them. This makes it

wearisome

wearisome travelling. It is so ordered, as the march through the wilderness for their trial.

There is a fourfold allowable weariness in the Christian life, which our Lord will not be displeased with in his people, that it make them often to propose that question, Is. xxi. 11. *Watchman, what of the night?*

(1.) Wearying of an ill world, a world lying in wickedness, Psal. cxx. 5. *Wo is me, that I sojourn in Mesech, that I dwell in the tents of Kedar.* Surely God himself is weary of them, of their obstinate impenitency, carnality, profanity, and formality, Is. lxv. 2.—5. & i. 14. It is but kindly that his people weary of their society, who thus weary their God; and that they long for the day when they will be by themselves.

(2.) Wearying of an ill heart, the body of sin and death, Rom. vii. 24. *O wretched man that I am, who shall deliver me from the body of this death!* God has left it in them for their exercise and trial, as he did the Canaanites in the land: but surely they are to make no league with it, but to war against it; and it is acceptable to him to weary and long for the day that they will be rid of it. And there is never a weary look they give for it, but he kindly noticeth it.

(3.) Wearying to be at home in Immanuel's land, where there is no more night, but an eternal day, 2 Cor. v. 4. *For we that are in this tabernacle do grone, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.* Rom. viii. 23. *And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves grone within ourselves, waiting for the adoption, to wit, the redemption of our body.* Indeed the Lord makes their travelling in this world difficult to his people, for that very end, that they may long to be home.

(4.) Wearying for our Lord's gracious visits to their souls, while they are abroad, Psal. cxxx. 6. *My*

soul waiteth for the Lord, more than they that watch for the morning: I say, more than they that watch for the morning. How passionately does the spouse cry for them in the text? It is a sign it is very ill with the Christian, when his Lord is away, and he cares not; when his communion with God is stopt, and yet he is at ease, Cant. v. 3. See Psal. xxx. 7.

4. That a Christian's life in this world has many ups and downs in it, is not at all strange; nay nor that the alteration comes very suddenly: for he is travelling in a night, a shadowy night. There is nothing more stable than a Christian's state, but nothing more alterable than his frame, Psal. lxxxix. 36. 37. He may be going on chearfully in the moonshine, singing his song in the night; anon he enters some black and shadowy valley in his way, or a cloud overcasts, and strikes a damp on him: he gets through the valley, the cloud passes off, and he recovers: and so one after another, till the day break, and the shadows flee away.

Use II. Hereby ye may try, whether ye are truly married to Christ, or not? If it is so, ye will look on your life in this world henceforth as a night-time. And,

1. Your former value for this world will be sunk, and your love to it turned into a holy contempt and neglect of it, in comparison with Christ your husband, and his kingdom in the other world, Matth. xiii. 46. The blackness of the night will be set down on it, in its most gaudy dress, of profits, pleasures, and honours in it, 1 John ii 15. You will look on it as a shadow, hiding much of the Bridegroom's glory from you; and so will keep up a struggle against it, as that which getting in betwixt the Sun of righteousness and you, will cause an eclipse of the light of his countenance.

2. Your esteem of Christ will be raised above all, 1 Pet ii. 7. Your love to him will be a superlative love, above all persons and things, Luke xiv. 26. She that without consideration runs into a marriage with

with a man, is ready to discover something in him afterwards, that makes her despise him, and, when it is out of time, to prefer some other of her suitors: so they that are rash and indeliberate, in their pretended closing with Christ, that were never blessed with a saving discovery of him to their souls by the Spirit, will be ready to rue the match, and to return to the flesh-pots of Egypt. But the soul once truly married to Christ, will find him a covering of its eyes: they will charge their eyes thenceforth to be closed on all his rivals, as never to see another so fair, Psal. lxxiii. 25. *Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.*

3. *Lastly*, Ye will count it day only in the other world, however bright the sunshine in this world may be: *Until the day break, and the shadows flee away*, &c. Therefore your main concern will be to reach eternal light there, Phil. iii. 14. to be prepared and made meet for it, Rev. xix. 7. And you will aim at the purity of it, 1 John iii. 3. So you will be going through this world, as in a night-journey, with the eye fixed on the other world before, desiring and expecting the break of day that will be there.

Use III. of caution. This gives a watchword to all that profess their souls marriage with Christ. It is night-time: therefore,

1. Beware ye fall not asleep, 1 Thess. v. 7. Take heed of carnal security, which is the bed of the devil's making for us; a dangerous bed, how soft soever; and the softer the more dangerous. Satan got David into it, and there he polluted himself with adultery and murder; and Peter also, where he defiled himself with denying his Lord and Master. But it is but few that get the cast of grace to raise and cleanse them in such a case, that these two eminent saints got. People are ready to fall asleep after a full meal, Cant. v. 1. 2. and wise virgins may be overtaken with sleep, as well as foolish virgins, Matth. xxv. 5.

2. Beware ye fall not a-dreaming. The whole life of some is one continued dream or delusion, which they awake not out of till they are past hope and help, Isa. xliv. 20. *He feedeth of ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?* Chap. xxix. 8. God's children also are in hazard of dreaming too in this their night-time, when they fall asleep. David fell a dreaming of golden mountains in this world, Psal. xxx. 6. Peter of perfect safety, when Satan was laying a snare for him, and seeking to winnow him. O sirs, open your eyes, stand on your watch, know ye are here among the lions dens, and the mountains of the leopards Do not dream of world's ease, but lay your account with trials; nor of safety from snares, but lay your account with temptations.

3. Beware of mistakes and misapprehensions of things, to which people are liable in the night. Live by faith, and trust not your own understanding, Prov. iii. 5. Judge not of things in your way by sense, but by the rule of God's word. Our eyes in the night are apt to deceive us. A step will appear much more difficult by reason of the darkness, than really it is: so there will be stones of difficulty appearing in the way of a duty not to be rolled away, which yet when ye come up to will be found rolled away to your hand. A bush will appear a house to the traveller, and disappoint him turning to it for shelter: so does this and the other created comfort to us in this night-journey. In the night we are ready to take our friends for our foes, as did the disciples on the sea: so we are apt to do with our crosses and trials.

4. Beware of stumbling, John xi. 10. and walk circumspectly, Eph. v. 15. Keep up a holy jealousy over yourselves, Prov. xxviii. 14. *Happy is the man that feareth alway.* Where the darkness of the night trysts with snares and stumbling-blocks in one's way,

way, it is hard for one to keep his feet: so it is in your way to heaven. Peter found a snare in the mount, as well as in the high priest's hall; and Lot in the cave with his own children, as well as in Sodom. Take then that caution, 1 Cor. x. 12. *Let him that thinketh he standeth, take heed lest he fall.*

5. *Lastly*, Beware of wearying in a way of languishing, fretfulness, and impatience; the which is incident to people in the night not asleep. Whatever be your troubles in the world, yea your struggles with the body of sin and temptations, do not weary so as to fall a languishing, unfitting yourselves for bearing and doing; so as to fret and be impatient, and say, It will never be day. For though it is night, the morning cometh.

Use *ult.* Evidence yourselves truly married to Christ, by your looking on the time of this life, as a night-time, a shadowy one. And this,

1. By stretching your views habitually beyond it, *looking not at the things which are seen, but at the things which are not seen*, 2 Cor. iv. *ult.* A soul married to Christ will not terminate its desires and expectations within the narrow limits of time; nor would they, if it were in their offer, sit down contented with this life perpetuated, more than they would be content of an eternal night here that would never have a day, Job vii. 16. *I lothe it, I would not live alway.* But live ye in expectation of this night's passing and of the morning's coming in the other world.

2. By watchfulness and circumspect walking, as not insensible of your hazard. Travellers by night look well to their feet, however carelessly men walk that travel by day, Prov. iv. 26. Many professing to be espoused to Christ, discover their hypocrisy by the looseness and carelessness of their after-walk.

3. By continual eying and use-making of the pillar of fire that gives light in the night in this wilderness. Christ is that pillar of fire, that enlightens the believer's darkness in this world: as he is a Hus-

band,

band, he is the soul's guide. Keep the eye of faith on him, while the night lasts, that all your motions, removes, and rests may be directed by him, Col. ii. 6. *As ye have therefore received Christ Jesus the Lord, so walk ye in him.* John viii. 12. *I am the light of the world: he that followeth me, shall not walk in darkness, but shall have the light of life.*

4. *Lastly*, By learning and using the song in the night. Our Lord has allowed the travellers to Zion, such a song, as may refresh and cheer them in their night-journey through the wilderness, Is. xxx. 29. *Ye shall have a song as in the night, when a holy solemnity is kept, and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel.* They learn it out of their Bible, Psal. cxix. 54. *Thy statutes have been my songs in the house of my pilgrimage.* They sing it by faith, believing the promises, and crediting and applying the blessed report concerning the other world, the day's breaking and the shadows fleeing away. And this cheers them in the melancholy night they have. Slight it not, Job xxxv. 10. *But none saith, Where is God my maker, who giveth songs in the night?* Is. lxiv. 5. *Thou meetest him that rejoiceth, and worketh righteousness, those that remember thee in thy ways.* Neh. viii. 10. *The joy of the Lord is your strength.*

Doct. II. *To those that are truly married to Christ, the day will break in the other world, and the shadows flee away; and they should live in the comfortable expectation of it.*

In handling this point, I shall,

I. Consider the day's breaking, and the shadows fleeing away thereupon.

II. Believers living in the comfortable expectation of the day's breaking to them in the other world, and the shadows fleeing away thereupon.

III. *Lastly*, Apply the doctrine.

I. I shall consider the day's breaking, and the shadows fleeing away thereupon. And on this head I shall speak of,

1. The day's breaking in the other world to those that are married to Christ.

2. The shadows, upon this breaking of the day, fleeing away.

3. Confirm the point, that the day will break, and the shadows flee away, as to those that are married to Christ.

FIRST, I am to speak of the day's breaking in the other world to those that are married to Christ. And here I shall shew,

1. What a day will break to them there.

2. How this day will break to them there.

FIRST, I shall shew what a day will break in the other world to those who are married to Christ.

1. A *clear* and *bright* day, Is. lx. 1. 2. *Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.* Whatever gloomy, dark, and melancholy times the spouse of Christ has here, she will have a bright day of it in the other world. There will be no clouds in it; the dark and cloudy day will then be at an end. The glory of God lightens the upper hemisphere there, whither they go: and in him there is no darkness at all.

2. A *fair* day and *calm*. There are no storms nor tempests, no blustering winds nor rains in Immanuel's land, Rev. xxi. 4. *There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.* It will be one continued tempest in the lower part of the other world; there the great rain of his strength will be falling continually on his adversaries: but there will be an absolute calm there, as Exod. ix. 24.—26. where we are told, *There was hail, and fire mingled with the hail, very grievous, such*

such as there was none like it in all the land of Egypt, since it became a nation.—Only in the land of Goshen, where the children of Israel were, was there no hail. O what a pity is it, that the faith thereof should not make us bear better the clouds returning after the rain now!

3. A *glad* and *joyful* day, Psal. cxxvi. 5. *They that sow in tears, shall reap in joy.* Their wo-days will then all be at an end, Rev. xxi. 4. The light and gladness now under the clod, will be fairly sprung up to them then. It will be the day of the heir of glory's home-coming from his travels in the foreign land, unto his own country, his Father's house, and his Father's embraces. It will be the spouse of Christ's marriage day, when the marriage with the spiritual Bridegroom shall be joyfully solemnized.

4. *Lastly*, An *eternal* day. Some places of our world have a long day, but they have a night too, and that a long one. But there will be an everlasting day in Immanuel's land, Rev. xxi. 25. There is a night too in the other world, as well as a day: but they are in different regions, and never change. It will be day in the upper hemisphere, and eternal day; and night in the lower, and eternal night.

SECONDLY, Let us next see how this day will break there to those who are married to Christ.

1. As coming near their night-journey's end, they enter the passage betwixt the two worlds, the darkness and shadowiness of the night will come to a pitch. For as the darkest hour ordinarily goes before day-break, so is it here, the hour of death is so in a signal manner, *the valley of the shadow of death*, Psal. xxiii. 4. When they go down to that valley, there is a gloominess there which they have not had the like of before: they may have much ado to keep their heart from failing, because of the black and dismal aspect. But their Lord and Husband will not leave them, but guide them through it, *ibid.* & xlviii. *ult.*

2. As

2. As soon as they are got over to the other side, immediately the day breaks, and it is fair day-light to them. Then the welcome day ariseth, never to go down; their hearts are cheered, their eyes enlightened, and there is no fear of stumbling any more.

(1.) A heavenly gale ariseth, such as never before blew on them: they get a full measure of the Spirit of Christ, which in a moment brings them to a state of perfection, Heb. xii. 23. This is that *blowing of the day* in the text. The Spirit blows upon them here, and conveys grace from Christ to them, excites and strengthens it, Cant. iv. 16. But then he blows on them so as to perfect it.

(2.) The light of glory appears, and spreads over all to them, Is. lx. 1. The shining ones receive them, to carry them home to Abraham's bosom. While they pass into the upper regions, the day then is broken, and goes on to the perfect day there, growing more and more lightsome, and filling them with new and unseen delights.

(3.) Getting in to the highest heavens, the Sun of righteousness is up on them: and there they are in inconceivable light and splendour, which we can have no notion of, but what is childish, Col. i. 12. There shines the glory of God, and of the Lamb; and such is the splendour, that there is no need of the sun nor of the moon.

SECONDLY, I proceed to consider the shadows, upon this breaking of the day, fleeing away. And here I shall shew,

1. What is that fleeing away of the shadows.

2. What are the shadows that will flee away, when that day breaks.

FIRST, I shall shew what is that fleeing away of the shadows. We may take it up in three things.

1. The utter removal of every thing interposing betwixt God and them, and intercepting the light of his countenance, Rev. xxi. 3. Now there are many things of that nature; but when the day breaks, there shall

ſhall be none of them. The day of grace breaking, removed all interpoſing hinderances in reſpect of their ſtate of peace and friendſhip: but the day of glory breaking, will remove all interpoſing hinderances in reſpect of their full enjoyment.

2. The removal of all dark, gloomy, and melancholy things out of their condition, Matth. xxv. 23. They ſhall then put off their blacks, and be clothed in white raiment: no ſigh will be heard more, nor the leaſt veſtige remain of a ſorrowful ſpirit. There ſhall be nothing from without them, nor within them, to cauſe the leaſt down-look. After all the frights they have been in, they ſhall be perfectly compoſed, and enjoy an inconceivable ſerenity.

3. The removal of all imperfection of light, and whatſoever gives but a faint and ſhadowy repreſentation of Chriſt and the glories of the other world, 1 Cor. xiii. 12. Rev. xxii. 4. By nature we are blind, and cannot ſee them, though they are to be ſeen here in the looking-glaſs of the goſpel. The day of grace breaking to a man, he beholds them in the glaſs: but in the day of glory the glaſs is removed, and he ſees face to face. Their fleeing away imports,

(1.) The *ſuddenneſs* of their removal. Though the moment before the ſhadows were at their longeſt, blackeſt, and darkeſt pitch, the next moment they ſhall be gone. As if the ſun ſhould in a moment break from under a cloud, and enlighten all that was dark before.

(2.) The *completeneſs* of their removal; they ſhall evaniſh, without leaving any mark behind them, where they had been. So does a ſhadow flee away, turning to nothing. The light of glory extinguiſhes them quite.

Secondly, We are to inquire, what are the ſhadows that will flee away when that day breaks. They may be comprehended under the following particulars.

1. The ſhadow of *this world* will then flee away, 1 Cor. vii. 31. The night comes on by the interpo-

ſing

fing of the earth betwixt us and the fun: and this curfed earth getting in betwixt Chrift the Sun of righteoufnefs and us, makes a black and dark fhadow. It hides the face of the lovely Jefus from natural men wholly, as the fun is hidden in the night: from the faints it hides his face in great meafure, as a cloud interpofing betwixt us and the fun, fo making them fometimes go mourning without the fun.

But the day of eternity breaking, the believer will fee it fled away. At death they will go from it, they will be quite above it, it will be under their feet. It will not be able to caft any more fhadow to them, than a hill in a funny day when one is on the top of it, whatever it may do to thofe below in the valley. And at the refurrection, the world itfelf will flee away, being fuddenly deftroyed, Rev. xx. 11. It was often taken for a fubftantial good, but then it will flee away as a fhadow, 1 John ii. 17. *The world paffeth away, and the lufts thereof.*

2. The fhadow of *fin*, Heb. xii. 23. The fun fhone fair and bright on mankind in the ftate of innocency, and made this a pleafant world, the very fuburbs of heaven, where every thing fmiled on man, and his condition was altogether lightfome: but no fooner fin entered, but the darknefs of the night was fpread over all in one fhadow. The day of grace dawning in converfion, a new light arifes, fin being removed in its guilt of eternal wrath, and in its dominion: but alas! it ftill remains in its indwelling power, occafioning a continual ftruggle, oft-times prevailing: hence are many long and black fhadows in the believer's way, extending as far as it reaches, fo that, by reafon of guilt and defilement contracted, they often find themfelves as in the fhadow of death, If. lix. 2. They keep right a while, and then they walk in the light of the Lord's countenance: they are overtaken again with fin, and then they are under a cloud again, and walk in darknefs.

But the day breaking, fin will flee away. There

will be no more unbelief, ill heart, or corruption of nature; though it is fixed now with bonds of iron and brafs, thefe will in a moment give way like tow touched with the fire; and fin will pafs away, leaving no mark behind it, more than a fhadow. The believer's wounds will all be healed, and all his now running fores, fo as there fhall not appear the leaft fcar where they were.

3. The fhadow of *temptations*, Rom. xvi. 20. *The God of peace fhall bruife Satan under your feet fhortly.* This was the firft fhadow that was in the world. The command, promife, and threatening were fhining clear to our firft parents: but in came the fubtil ferpent with his temptations, which caft a fhadow over them that darkened them all to Eve, fo that they appeared to her in other colours, Gen. iii. 6. She carried the temptation to Adam, and he alfo was overfhadowed ere he was aware, and he finned, and then the fhadow fpread over all the world. Now the light of the word fhines, and reprefents fin as ugly and deftructive: temptation rifes, and with its fhadow mars the light, and fin appears lovely and beneficial. Thus the believer is often by this means left in the dark, robbed and fpoiled; and takes poifon to himfelf, with his own hands, being blinded with the fhadow of temptation.

But when the day breaks, that fhadow will flee away. The tempter who got into the earthly paradife, will have no acceſs into the heavenly. All the mift he raifed before the eyes of believers here, will be fuddenly difpelled, and never gather again more: but there they will have an eternal funfhine, where every thing will appear in its native colours: and they fhall not be capable of being deceived any more. There will be no more need of watching, fighting, *&c.* the hazard being over.

4. The fhadow of *outward troubles* will flee away, of troubles on our bodies, relations, name, affairs, *&c.* Job iii. 17. Sometimes the fun of profperity fhines on

on the believer, and there is silence as it were half an hour; anon trouble ariseth, spreads, and continues, till it cast such a shadow, as hides prosperity quite out of his sight, and causes him to forget it, Lam. iii. 17.; yea, as hides the face of God from him, that he cannot behold his countenance with joy, his weak eyes being unable so to master the shadow as to behold it. Things appear frightful in it, that believers are apt to think he has forgot them, Is. xlix. 14. that he treats them as his enemies, Job xiii. 24. and can hardly think that they have any more room with him, Job ix. 16. 17.

But when the day breaks, and the shadows flee away, they will have a profound peace, an eternal calm, in Immanuel's land. Though the storm blow never so long and hard on them, in this their night; when once the day is broken, and Christ has them home, he will never let an air blow on them more. They may then look back on the tossed and troublous life they have had, but they will remember them all as waters that fail.

5. The shadow of *inward spiritual troubles*, through desertions, and hidings of the Lord's face. These are sometimes so black and gloomy, that they are apt to cry out, that their hope is perished from the Lord. Such a damp may seize them, as that they begin to think that all they have had, has been but delusions; and they may be at razing foundations. They may have much ado to keep up hope, saying as Psal. lxxvii. 7. 8. 9. *Will the Lord cast off for ever? and will he be favourable no more? Is his mercy clean gone for ever? doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?* Their spirits may be wounded, the arrows of God sticking in them. Then it is dark night.

But if the day were broken, and the shadows fled away, they will be comforted fully with the greatest tenderness, when brought into Abraham's bosom,

Is. lxvi. 13. *As one whom his mother comforteth, so will I comfort you: and ye shall be comforted in Jerusalem.* And readily they that have had the sharpest conflicts, will have the greatest comfort: sure, bitter entertainment here, will make sweet sauce to the entertainment there.

6. The shadow of *ordinances* will flee away, Rev. xxi. 23. *And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.* The word and sacraments give but faint representations of the Bridegroom's glory, they shew him but as it were in his night dress: they are but the looking-glass, wherein they see his shadow, 2 Cor. iii. *ult.* Though they shew more glory in him than in the whole creation, yet the half is not discovered thereby.

But when the day breaks, and the shadows flee away, they will get an immediate sight of him, *as he is*, 1 John iii. 2. see him *face to face*, 1 Cor. xiii. 12. The ordinances that served them in their night-travelling through the wilderness, will be honourably laid aside when the day is broken to them in the promised land, as was the tabernacle when the temple was reared up. There will be no need of the lower table, when they are set down with the King at the higher. So preaching, prayers, sacraments, *&c.* shall flee away.

7. *Lastly*, The shadow of all manner of *imperfections*, 1 Cor. xiii. 12. There are many imperfections attending the believer here, natural and moral. He must eat, drink, sleep, *&c.* for his body: his soul is compassed about with many spiritual infirmities, there is a weakness in all his faculties. These cast a broad shadow, and hide much of the King's glory to him.

But when the day breaks, and the shadows flee away, the body shall no more be a clog to him: all the faculties of his soul shall be brought to their perfection. The mind shall arrive at a perfection of knowledge, the will of conformity

formity to the will of God, and the affections of regularity and order. Their enjoyment of God shall be full: they shall be put off no more with sips and tastes, but drink of the rivers of his pleasures for evermore. Faith shall be turned to sight, and desire and hope into full and unhampered possession.

THIRDLY, I shall now confirm this point, That the day will break, and the shadows flee away, as to those who are married to Christ. Consider for this purpose the following things.

1. It was so with their Head and Husband, and the procedure with them must be conformable to that with him, Heb. xii. 2. *Jesus for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.* 2 Tim. ii. 11. 12. *It is a faithful saying, For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him.* Our Lord Christ had a dark shadowy night of it in this world: the sun of this world's prosperity hid itself from him all along, and the farther on in the night it was with him, it grew still the darker, till it came to the utmost pitch in the valley of the shadow of death. And then the day brake to him, and all shadows fled away: and now he is for ever in the light.

2. The nature of God's work of grace in them; it cannot be left unperfected; Psal. cxxxviii. *ult. The Lord will perfect that which concerneth me.* Time was when they were in a state of blindness, no light being in them, Is. viii. 20. God has brought them out of that state, and there is a light arisen to them, a light of grace, the nature of which is to go on to perfection, Prov. iv. 18. *The path of the just is as the shining light, that shineth more and more unto the perfect day.* Grace and corruption are like the house of David and Saul; struggle they may a while, but the latter must be extinct, and the former enjoy all.

3. The bounty and goodness of God to his people. God is essentially good, and he is good to them in

Chriſt his Son. It is inconſiſtent with the goodneſs of his nature, to keep them always in the darkneſs of the night, and horror of the ſhades. Surely, looking to his good and gracious nature, we may conclude that the day will break and the ſhadows flee away, eſpecially conſidering, that there is a longing for it in them created by his own Spirit.

4. *Laſtly*, The nature of the covenant, which is everlaſting, and cannot be broken. It ſecures by promiſe the perfecting of the happineſs of his people; it was made for that end: the promiſes are not accompliſhed here perfectly; nay it is an earneſt only of their accompliſhment that is given. Therefore there muſt be a time, when the day ſhall break, and the ſhadows flee away.

II. I proceed to conſider believers living in the comfortable expectation of the day's breaking to them in the other world, and the ſhadows fleeing away. It implies theſe following things.

1. Their looking on themſelves as travellers only through this world, who are not to ſtay in it, Heb. xi. 13. As ſoon as the ſoul is married to Chriſt, it begins to be a pilgrim on earth, in its own account, reckoning heaven the home, and earth the houſe of its pilgrimage. Men in their natural ſtate are like the Egyptians in their darkneſs, who moved not from their place: but being touched with converting grace, they are like the Iſraelites travelling through the wilderneſs to Canaan.

2. Their laying their account with the continuance of the night and the gloomy ſhades, while they are here. Our Lord has told them, that it muſt be ſo, John xvi. *ult. In the world ye ſhall have tribulation;* and though ſometimes they fall a dreaming of light and eaſe, Pſal. xxx. 6. yet their habitual courſe is not ſo, being perſuaded that *they muſt through much tribulation enter into the kingdom of God*, Acts xiv. 22. They are reſolved to truſt their portion and reſt till

till they come to the other ſide, and in the mean time to bear their trials till they are ſafely arrived there.

3. A contentedneſs to leave this world, and go to the other, Luke ii. 29. *Lord, now letteſt thou thy ſervant depart in peace, according to thy word.* Every body ſincerely joining themſelves to the Lord Chriſt as their Head and Huſband, are thus contented, Cant. viii. 5. They may indeed have a natural horror of death, but they are reconciled to the pleaſant land on the other ſide of it; as one is unto health, while yet they have a horror of the bitter potion, whereby it muſt be compaſſed. Sometimes again they are unclear as to their intereſt, and this may make them unwilling to remove: but this is conſiſtent with that contentedneſs, ſince it makes not an abſolute unwillingneſs, but only in ſuch circumſtances; as one may be willing to go to a place, yet not willing to take the journey blindfolded.

4. A faith of the day, the clear and bright day that is in the other world, Heb. xi. 13. *Theſe all died in faith.* The report of it is no more to them as idle tales, but they are perſuaded of it, and look on it as the land of light and comfort; as far preferable to this world as the day is to night. If they were not perſuaded of the other's being a better world than this, they could not be content to part with this for it.

5. A deſire to be there in the other world, where the day breaks, and the ſhadows flee away, Phil. i. 23. *I am in a ſtrait betwixt two, having a deſire to depart, and to be with Chriſt; which is far better.* As it is natural for the waking traveller to deſire the breaking of the day, and to be there where it is daylight: ſo it is natural for the waking Chriſtian, to deſire to be there where it is eternal day in the other world. And this deſire is at the root of the believer's deſire of a total deliverance from ſin, and of a full uninterrupted communion with God: theſe they deſire, and theſe they know are not to be reached, but in the other world.

6. A

6. A hope and expectation of the day's breaking to them there, and the shadows fleeing away, Rom. viii. 23. 24. *And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves grone within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope.* There is a lively hope of the glory to be revealed, so that they hope, however dark it is for the time, it will not be always so; the morning will come. Hope has its struggles as well as faith: but the hope of believers is never totally overthrown, more than their faith.

7. *Lastly*, A comforting themselves in this world, with the prospect of the other world, 2 Cor. iv. 17. 18 *For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen, are temporal; but the things which are not seen, are eternal.* If the night be gloomy here, they should comfort themselves with the prospect of the day's breaking there, and the shadows fleeing away, and sing in the house of their pilgrimage, in hope of the joy abiding them at the end of their journey.

I shall now make some practical improvement of this doctrine.

Use I. of information. This informs us,

1. That whatever be the trials of believers in this world, there is a happy state abiding them in the other world, wherein they will be beyond them all, Heb. iv. 9. *There remaineth a rest to the people of God.* The wicked may have a fair and calm day here, but there will be an everlasting night for them there. But it is better to have our night here, and an eternal day there, than to have our day here, and eternal night there.

2. The report of unbelief to the people of God in their

their dark hours, whereby it is said to them, It will never be better, is false, and not to be credited, Lam. iii. 17. 18. It is the work of faith, to contradict these evil surmisings tending to cut off hope; and to believe the promise, when one does not see. Satan ruined the world at first by working a misbelief of the threatening: now he carries it on by a misbelief of the promise.

3. This is the time wherein we are called to walk by faith, 2 Cor. v. 7. In the other world we will walk by sight, for there the day will be broken, and there will be no shadows to interpose: but till we come there, we must be content to live by faith, trusting for our good things to come after we have patiently received our evil things, and made our way through the gloomy shades here.

4. That there will be a vast difference betwixt the state of believers here and in the other world. What a difference is there between a dark shadowy night, and a fair bright day? such will there be between the state of grace and glory. Their knowledge will be exceeding extensive, beyond what it is now; and their comfort and joy exceeding great, beyond what any time they now are.

5. *Lastly*, It is the Christian's own fault, if he wants comfort in the hardest pieces of his lot, John xiv. 18. They were never ill dined, we say, that know of a good supper. Whatever be the entertainment of a child of God here, there is a blessed entertainment a-waiting him there: and as the workman works chearfully in prospect of his wages, and the traveller goes chearfully knowing he is going home; so the Christian should comfort himself in this world, with the prospect of the other world.

Use II. of exhortation. Let such as are married to Christ, having received him in his covenant, and given themselves to him, learn to comfort themselves with the prospect of the other world, where the day will

will break, and the shadows flee away. To move unto this, consider these things.

1. You will certainly need comfort in this world. Take what way ye will, ye will meet with sorrows, difficulties, and hardships, that ye will be in need of some cordials to keep you from fainting: and being married to Christ, ye will need them in a special manner; for then your God will have you exercised with various trials, the world will withdraw its countenance from you, and Satan will set himself against you with a peculiar spite.

2. The comforts of this world are deceitful, and will never be found able to balance the sorrows of it, being but *broken cisterns that can hold no water*, Jer. ii. 13. Some of them they can do nothing at all to, as in Belshazzar's case under the terror of God; at best they can but amuse for a while, but the grief recurs. So that in end one must say to them, *Miserable comforters are ye all*: they are a weak dike that will be carried away with the flood in a little.

3. The other world is a fountain of comfort in all cases ye can be in, temporal or spiritual.

Here the man in outward trouble may find a salve for his sore. If he is oppressed with poverty, he may comfort himself with the prospect of the treasure there, and the inheriting all things; if he is under contempt of the proud, he may comfort himself with the prospect of the glory there; if he is under sickness of body, the leaves of the tree there are for the healing of the nations. Is he weary? there is rest there: has he no certain abode? there they go no more out, *&c.*

Here the man in spiritual distress may comfort himself. Is the body of sin heavy? in the other world there will be a freedom from it. Is he dogged with temptation? there the tempter cannot enter. Is he under desertion? there is uninterrupted communion with God there. There is nothing one can meet with

with heavy here, but a believing view of the other world may afford ſuitable conſolation againſt it.

4. *Laſtly*, The comforting of yourſelves with the proſpect of the other world, is a duty wherein ye will at once ſingularly honour God, and conſult your own intereſt.

(1.) Hereby ye will honour God's teſtimony, truſting him for things unſeen, Heb. xi. 1. So ye will give him the glory of his faithfulneſs. He has magnified his word above all his name, and you will magnify it by believing it indeed.

(2.) It will ſtrengthen you notably in your Chriſtian walk, Neh. viii. 10. *The joy of the Lord is your ſtrength.* It will carry you above the world's ſmiles, and make the world's great things little in your eyes, Phil. iii. 8. It will ſtrengthen againſt its frowns, and bear you up under the greateſt trials, 2 Cor. iv. 17. 18.

I ſhall cloſe with the following directions.

1. Keep Chriſt the Lord of the other world in your view as your Lord and Huſband, looking to *be found in him, not having your own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith*, Phil. iii. 9. We can draw no comfort from the other world, but in that bleſſed channel: in him are all our hopes, for by him only we have a title to heaven.

2. Inure yourſelves to an habitual looking to the other world, 2 Cor. iv. 18. When the habitual frame of the heart is carnal, no wonder that a glance with the eye to the other world be not comfortable: but when the habitual bent is upward, occaſional glances that way will have a good effect.

3. *Laſtly*, Frame the whole courſe of your life in a ſuitableneſs, not to this, but the other world, Rom. xii. 2. Carry as travellers to Zion, going through this wilderneſs to the promiſed land. Let your converſation be ſuitable to an expectant of that better world, namely, in heaven, Phil. iii. 20.

I now go on to the last doctrine I observed from the text, namely,

Doct. III. *It will be the great concern of those married to Christ, during their night-journey in this world, that he may turn and come to them, till, the day breaking and the shadows fleeing away, they get to him in the other world.*

In discoursing from this doctrine, I shall,

I. Shew what is Christ's turning and coming to them, that will be their great concern to have.

II. Give the import of this concern, that he may turn and come to them, till the day break and the shadows flee away.

III. Give the reasons of this concern.

IV. Confirm this point, that this will be the great concern of those married to Christ.

V. *Lastly*, Apply the doctrine.

I. I am to shew what is Christ's turning and coming to those married to him, that will be their great concern to have. We may take it up in two things.

1. His affording them his presence. That will be their great concern to enjoy during their night-journey; that if they must have a dark and shadowy night-journey of it through the world, he would not leave them, but be with them in it, Exod. xxxiii. 15. *If thy presence go not with me, carry us not up hence.* No body can want God's essential presence, whereby he is every where present, Psal. cxxxix. 7. and downwards. He is not far from any, Acts xvii. 27. But there is his gracious presence, whereby he is present with the children of men by his Spirit of holiness working in them; in which respect he is far from the wicked, Prov. xv. 29. and sometimes withdraws from his own in part, Cant. v. 6. though never totally, Heb. xiii. 5. Their concern then will be for,

(1.) His *seen* or *sensible* presence with them, of the

the want of which Job complains, Job xxiii. 8. 9. and in the enjoyment of which the psalmist triumphs, Psal. xxiii. 4. As the Israelites had the pillar of fire by night present with them, discovering itself by its own light: so would they have the presence of God with them, discovering itself to them by its own light. For though they have it, if they perceive it not, they cannot have the comfort of it, as in Mary's case, John xx. 14. 15.

(2.) His *operative* or *efficacious* presence in them, Phil. iii. 8. 10. *I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord:— that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.* As the Israelites concern was for the pillar of fire to enlighten their darkness, to guide them in their night-marches, *&c.* so will believers be concerned for Christ's presence to enlighten them, quicken, strengthen, and purify them; to work in them mightily. And unless they find it operative, they will not reckon they have it.

2. His affording them his countenance, the shining of his face, and the manifestation of his favour, Psal. iv. 6. *Lord, lift thou up the light of thy countenance upon us.* This unbelievers never have, Psal. vii. 11.; there is always a cloud on it to them: they are not pleased with him, and he is never pleased with them, Heb. xi. 6. And this believers sometimes want, Is. lvii. 17. *I hid me, and was wroth;* though they are never cast out of his favour, they may fall to be deprived of the manifestations of it for a time. Their concern then will be for,

(1.) The turning away of his anger, and removal of any ground of controversy he has with them, Psal. lxxxv. 4. *Turn us, O God of our salvation, and cause thine anger towards us to cease.* Herein the church rejoiceth, Is. xii. 1. *O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.* They will be concerned,

that while the shades are thick and gloomy about them below, heaven may not be louring on them too; but that it may be clear above, though it be dark and shadowy below.

(2.) The manifestations of his love, Cant. viii. 6. *Set me as a seal upon thine heart, as a seal upon thine arm.* & i. 2. *Let him kiss me with the kisses of his mouth: for thy love is better than wine.* The carnal world knows none of these things, and therefore cannot be concerned for them. Proud scornful sinners deride them as vain imaginations of fantastic fools. But in the experience of the saints, they are more powerful and efficacious, than all the pleasurable enjoyments earth can afford, Psal. iv. 6. 7. They will carry them through the dark and difficult steps, where all the world's cordials will leave its votaries to faint.

II. I shall give the import of this concern of those married to Christ, that he may turn and come to them, till, the day breaking and the shadows fleeing away, they get to him in the other world. It imports,

1. That during the night-journey in this world, Christ sometimes turns away and withdraws from his people; so that seeking him they cannot find him, Cant. iii. 1. *By night on my bed I sought him whom my soul loveth: I sought him, but I found him not.* Even as Moses who brought the Israelites out of Egypt, was withdrawn from them in the wilderness, and they knew not what was become of him. Christ seems sometimes to lock up himself from his people, for his own holy ends, that they cannot have that access to him as sometime before. So he puts a difference betwixt earth and heaven, the house of their pilgrimage and their home, that they may like home the better.

2. The travellers to Zion, when Christ is away, though it be night, they readily miss him, Cant. iii. 3. *The watchmen that go about the city, found me: to whom I said, Saw ye him whom my soul loveth?* Indeed

deed it may at times be with them as with Samſon, Judg. xvi. 20. who *wiſt not that the Lord was departed from him.* But that is through inadvertency; if they once begin to look about them, they will be ſure to miſs him, as the ſpouſe did, Cant. v. 6. *I opened to my Beloved, but my Beloved had withdrawn himſelf, and was gone: my ſoul failed when he ſpake: I ſought him, but I could not find him; I called him, but he gave me no anſwer.* It is a property of a gracious ſoul, to be capable to tell Chriſt's viſits, his goings and comings. It is not every one can do that: worldly men reign as kings without him, they miſs him not; the blind man cannot tell when the day comes on, or when the night: but the ſeeing can do both. The wife can readily tell when her huſband goes abroad, and when he comes home; though the ſervants being without about their work, may know neither the one nor the other.

3. A holy diſſatisfaction with all things, while he is away. An angel's preſence could not pleaſe Moſes in the wilderneſs, Exod. xxxiii. 2. 15. nor dry Mary's cheeks in the garden, while ſhe knew not where her Lord was, John xx. 12. 13. The houſe, though thronged with ſervants, is empty to the wife, while her beloved huſband is not there. The gracious ſoul would make ſtepping-ſtones of all, to carry it to Chriſt the beſt beloved.

4. A holy reſolution to give him a welcome reception, if he will turn and come again: then the doors ſhould be caſt wide open to receive him, Cant. viii. 1. 2. *O that thou wert as my brother that ſucked the breaſts of my mother! when I ſhould find thee without, I would kiſs thee, yea, I ſhould not be deſpiſed,* &c. And this is joined with ſelf-loathing, for giving him occaſion to depart. "What a mad-man," ſays one in this concern, "was I, that I could not keep his preſence when I had it? But O! if I had it again, I ſhould not ſo eaſily quit it."

5. Earneſt outgoings of the heart after him, in de-

fires for his return, Is. lxiv. 1. *Oh that thou wouldst rent the heavens, that thou wouldst come down, that the mountains might flow down at thy presence.* Job xxiii. 3. *O that I knew where I might find him! that I might come even to his seat!* While the soul is in this concern, one messenger will be sent to heaven after another, in solemn prayer, and frequent ejaculations, with that message, Cant. v. 8. *I charge you, O daughters of Jerusalem, if ye find my Beloved, that ye tell him, that I am sick of love.* And when they can do no more, they will send greedy looks after him, to the place where his honour dwells, as did David, Psal. v. 3. and the church, Lam. iii. 49. 50.

6. *Lastly*, A holy restlessness in the soul, till he turn and come again, Cant. iii. 1. and downwards. In this concern how restless was Job, going backward and forward, looking on the right and left hand? chap. xxiii. 8. 9. As the needle in the seaman's compass touched with a good loadstone, rests not till it turn about to the north: so the soul touched by the Spirit of Christ, presently moves towards him, Cant. v. 4. or as the dove sent out of the ark, could not rest till it was taken in again.

III. Let us next give the reasons of this concern in those married to Christ, that he may turn and come to them. I offer you the following.

1. Their superlative love to Christ, Cant. i. 3 4. *Because of the savour of thy good ointments, thy name is as ointment poured forth, therefore do the virgins love thee.—The upright love thee.* Love natively tends to union and communion; hence the soul is more where it loves than where it lives: it exerts itself in desire after the presence of its object, when at a distance; and has much ado to bear absence. But alas! Christ may tell most of us, as Delilah did Samson, Judg xvi. 15. *How canst thou say, I love thee, when thine heart is not with me?*

2. Their comfort in their night-journey depends on

on it; without it they must go drooping, for nothing will make up the want thereof. It is Christ's turning to them in it, that makes all they meet with by the way savoury to them, and the want of it is a worm at the root of other enjoyments. The dove could find nothing out of the ark, but carrion that it could not feed on; and therefore returns: but the raven could feed on it very well, and therefore comes not in again. Hypocrites will bestow a few faint wishes on Christ: but if he answers them not, they are not sore slain therewith; they have more doors than his to go to, if they come not speed at his: they know how to shift for themselves otherwise. But sincere souls must either be served or die at his door, John vi. 68. *Lord, to whom shall we go? thou hast the words of eternal life.*

3. Their experience of the desirableness of his presence and countenance in their night-journey, Psal. lxiii. 1. 2. 3. *O God, thou art my God, early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is: to see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy loving kindness is better than life: my lips shall praise thee.* It is natural to be in concern for that which one still needs, and remembers himself to have been the better of formerly. They know his presence has made them safely pass many a dangerous step, and easily get over many a difficult one: that his countenance has often enlightened the darkness of their night, and made them confidently pass many a gloomy shade.

4. *Lastly*, Their felt need of it; they know not how they will ever make out the night-journey without it, Exod. xxxiii 15. *And he said unto him, If thy presence go not with me, carry us not up hence.* It was in the faith of his presence and countenance, that ever they ventured on it; and in the faith of the same, that ever they look to get fair to the journey's end.

And felt need of it must produce a concern for it, Mark vii. 24. 25. rising from,

(1.) The sense of their liableness to mistake their way, that they need him for their direction and guidance, Jer. x. 23. If he should leave them, they will reckon themselves left in a wilderness, and that in the night; no wonder then they be in such concern for his presence and countenance.

(2.) The sense of their weakness for the journey, that they need to go leaning on him, as a weak woman on her husband, Cant. viii. 5. Sense of weakness in themselves, and of the fulness of strengthening grace in him, prompts them to this concern.

(3.) The sense of the great opposition and difficulty to be met with in the way, Eph. vi. 12. 13. Christian soldiers have no brow for a bargain, if Christ their Captain be not on their head, 2 Cor. iii. 5. and they will stick at nothing howsoever hard, if he be, Phil. iv. 13. *I can do all things*, says Paul, *through Christ which strengtheneth me.*

IV. We shall now confirm this point, That it will be the great concern of those married to Christ, during their night-journey in this world, that he may turn and come to them, till, the day breaking and the shadows fleeing away, they get to him in the other world. To evince this, we offer the following things.

1. Christ their Lord and Husband has got their heart above all other, and it rests in him. They have answered the call, Prov. xxiii. 26. *My son, give me thine heart.* They have said, he is their rest, Heb. iv. 3. as in the state of marriage; they close their eyes on all others, never thinking to see an object so desirable, Psal. lxxiii. 25. Now *where the treasure is, there will the heart be also*, Matth. vi. 21. Wherefore it cannot miss to be their concern, that he may turn and come to them; even as when a woman has fixed her heart on and accepted one for her husband,

band, it is natural to desire frequent visits, till he take her home for altogether.

2. They are partakers of the divine nature, 2 Pet. i. 4. partakers of Christ, of his Spirit, his grace, his image: and like draws to like; the carnal worldling to the world, and the Christian to Christ. As the water exhaled from the sea by the influence of the sun, is gathered into clouds, which dissolved it falls down on the earth again, where cast up by springs it empties itself by rivers and brooks into the sea again whence it came, Eccl. i. 7.: so grace comes down from above, from the fulness thereof in the man Christ, into his Christians, and watering them does in the exercise thereof mount up again towards him in such breathings after him, and concern that he may turn and come to them.

3. All believers may be observed to be great miscounters of time, when Christ is turned away from them in their night journey, Is. liv. 7. *For a small moment have I forsaken thee*, &c. compare Psal. xiii. 1. *How long wilt thou forget me, O Lord, for ever? how long wilt thou hide thy face from me?* As the time wherein the moon hides her head to the traveller by night seems long, in comparison of the time of her shining bright: so the time of Christ's withdrawing and hiding his face from a gracious soul is a weary time, a kind of petit eternity. Which speaks a mighty concern.

4. *Lastly*, When they are themselves, they are resolute for his presence and countenance, Eph. vi. 15. Grace gives men an edge for holy violence, Matth. xi. 12. It will make men very peremptory for Christ, that they will not take a refusal, Gen. xxxii. 26. to threap kindness on him, and special interest in him, Is. lxiii. 16. to make an argument of their unworthiness and misery mustered up against them to mar their confidence, Matth. xv. 27. and to stick at nothing standing betwixt Christ and them, so as they may get to him, Phil. iii. 8.

I shall now conclude this subject with some application of what has been said.

Use I. of information. This shews that,

1. The grace of God ennobles the heart, makes it to aspire to the highest things, and gives it a bent of desire beyond others. (1.) It carries the heart off this world, and sets it on the other world, as the place of their great hopes, Col. iii. 1. Others may desire their portion in this life, and eagerly pursue it there; but they will certainly carry their views quite beyond it to the other world, Phil. iii 13. 14. (2.) It gives them a new notion of heaven, and refined desires thereof, as the place where they may be with Christ, Phil i. 23. Carnal men have carnal desires of heaven, as a place of rest, welfare, and happiness, abstracted from the enjoyment of God in Christ: but it is Christ's being there, and full communion with him to be enjoyed there, that is the main spring of the gracious soul's desire to be there, Col. iii. 3. 4.

2. That the soul once truly married to Christ is fixed as to its choice, never to alter it, on any terms; neither to be boasted from him by the world's frowns, nor bribed from him by its smiles, Heb. iv. 3. Cant. viii. 6. 7. Be the night never so dark, the journey never so hard, they are resolute to go on, till the day breaking they get to him in the other world.

3. The travellers to Zion desire and look for their furniture for the way from Christ, as well as their entertainment at the journey's end, Cant. viii. 5. *Who is this that cometh up from the wilderness, leaning upon her Beloved?* There are many who discover their hypocrisy, by desiring no more of him, than that he will take them into his covenant at the beginning of their way, and into his heaven at the end of it; having little concern for his presence and countenance during their progress. They would have a rest to their consciences from him at their setting off, and a rest to their souls from him at the end: but the rest to their hearts, while they are going on their way,

they

they look for in the world and in their lusts. Such will be miserably disappointed; for *without holiness no man shall see the Lord*, Heb. xii. 14.

Use II. of trial. Hereby ye may try your state. If ye be really joined to the Lord Christ as your head and husband, to be with him in the other world, it will be your great concern to enjoy such communion with him here, as is allowed his people by the way, till ye come to get full communion with him there. There is a twofold communion with Christ allowed his people by the way to the other world.

1. Habitual communion, which is a commonness of interest with him, 1 John i. 3. *Truly our fellowship is with the Father, and with his Son Jesus Christ.* This is a necessary result of the spiritual marriage-tie, and believers never want it from the moment of their union with Christ. They may set their names on what is his, as having a joint interest therein with him;—*all are yours; and ye are Christ's*, 1 Cor. iii. 22. 23. They have with him a common interest in his righteousness, what he did, what he suffered, in his Spirit, purchase, graces wherewith he is filled, *&c.*

2. Actual communion, which consists in a certain friendly intercourse betwixt Christ and the soul, he letting down the influences of his grace on them, and they moving towards him in the exercise of grace, Cant. i 4 *Draw me, we will run after thee: the King hath brought me into his chambers*, &c This a believer may want for a time; and this is the thing desired in the text, under the name of Christ's *turning, and being like a roe, or a young hart upon the mountains of Bether.* And the desire of this communion with him is the touchstone of a gracious state. There are several degrees of it.

(1.) Communion with Christ by desires awake after him, Is. xxvi. 9. *With my soul have I desired thee in the night, yea, with my spirit within me will I seek thee early:* when the spiritual hunger and thirst after him is created in the soul, and the soul longs, thirsts,

thirsts, and pants after him, Psal. lxiii. 1. This cannot be but by influences from him, whereby the soul is set in motion after him, Cant. v. 4. It is a step to more, Matth. v. 6. *Blessed are they which do hunger and thirst after righteousness: for they shall be filled.*

(2.) Communion with Christ in the exercise of a faith of adherence to him, Psal. xxii. 1. *My God, my God, why hast thou forsaken me?* Though the soul cannot sing, yet it will resolutely say to him, *My God.* Though his dispensations are black and drumly, and seeming to go against the promise, yet the soul will hold by the gripe of the promise, saying as Job xiii. 15. *Though he slay me, yet will I trust in him.* It is a power from on high that teacheth one's hands so to war.

(3.) Communion with Christ in the exercise of hope, Psal. xlii. 5. *Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God, for I shall yet praise him for the help of his countenance.* Though sensible enjoyment is wanting, and there is no present feeling; yet the soul believing the promise, hopes for the accomplishment of it in due time. So it waits on about his hand, in the diligent use of the means; expecting a good issue at length. This is the product of divine influences, according to the apostle's prayer, Rom. xv. 13. *Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.*

(4.) Communion with Christ in sensible enjoyment; when they are admitted to see his face by a faith of assurance, hear his voice so as to know it, taste of his goodness, smell the savour of his name, Cant. i. 3. and to feel the workings of his grace on their souls. This fills the soul with solid comfort, refined delight, and sometimes with heavenly rapture, 1 Pet. i. 8.

Now what gust have ye for these things? Is it indeed your great concern to reach them in the habitual course of your life, and so to have communion with

with Christ while in this world, till ye get full communion with him in the other? If the enjoyment of such communion with Christ while here, is your great concern, then,

[1.] Ye will desire it above all things else ye can reach in this world, preferring it to the best things that earth affords, Psal. iv. 6. 7. Ye will value it more than the profits and pleasures of the world, counting them but dung in comparison thereof.

[2.] Ye will highly prize holy ordinances, public, private, and secret, as the means of communion with Christ; and yet not be satisfied with them without communion with him in them. They to whom these are a burden or tasteless, plainly discover they value not communion with Christ; these being the galleries wherein the King is held, Cant. vii. 5.: they are not of the psalmist's mind, who says, Psal. lxxxiv. 10. *A day in thy courts is better than a thousand: I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.* Those that rest in them, and are pleased when the task is got done, shew they value not the true use of them, represented to us in the spouse's practice, Cant. iii. 2. *I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth.*

[3.] It will be your great concern to guard against whatever may mar it, or keep you back from it; and to keep the way wherein you may obtain it. That is, you will beware of living in the allowed practice of sin, but be tender and holy in your lives, Psal. lxvi. 18. John xiv. 21.

Use III. Evidence yourselves truly married to Christ, by making it your great concern to have actual communion with Christ here, till ye come to the full enjoyment of him in the other world. To press this, I offer these motives very briefly.

1. This is necessary to evidence your sincerity in the marriage-covenant, 1 John ii. 19. *They went out from us, but they were not of us: for if they had been*

of

of us, they would no doubt have continued with us. Being careleſs of communion with Chriſt, ſpeaks that the heart is not with him, but with other lovers.

2. It is neceſſary to your getting ſafe through an enſnaring world; therefore ſays Chriſt to his people, Cant. iv. 8 *Come with me from Lebanon, my ſpouſe, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions dens, from the mountains of the leopards.* If ye are left alone, ye will fall in the wilderneſs.

3. *Laſtly*, Without communion with Chriſt here, there will be no communion with him in the other world, according to what the pſalmiſt ſays, Pſal. lxxiii. 24. *Thou ſhalt guide me with thy counſel, and afterward receive me to glory.* Communion with Chriſt in grace here, is the foundation of communion with him in glory hereafter.

I cloſe with theſe few directions.

1. Look for communion with Chriſt in the way of free grace and unhired love: that he may come over mountains to you, mountains of guilt and unworthineſs, as undeſerving of ſuch a high privilege.

2. Seek it reſolutely in all means of his appointment, going from one mean and ordinance to another till ye find him, as the ſpouſe did, Cant. iii. 1. and downwards. So may ye perſevering ſucceed, whatever difficulties be in your way.

3. Be diligent obſervers of providences, and make a due improvement of them as means of communion with him, Pſal. xcii. 4. & cvii. *ult.*

4. *Laſtly*, Be habitually tender in your walk; keeping off from every thing that may grieve his Spirit, and provoke him to depart; acting in this caſe as the ſpouſe did, Cant. iii. 5. *I charge you, O ye daughters of Jeruſalem, by the roes, and by the hinds of the field, that ye ſtir not up, nor awake my love, till he pleaſe.*

Readineſs

Readineſs for our Removal into the other World opened up, urged and enforced.

The ſubſtance of ſeveral Sermons preached at Etterick in the year 1730.

LUKE xii. 40.

Be ye therefore ready alſo: for the Son of man cometh at an hour when ye think not.

AFTER all we have heard of the other world, what will it avail, if it iſſue not in preparing for our removal into it? That is certainly the uſe which all of us are to make of it, which we have in the words of the text. In which we have two things.

1. An alarm to be ready for a removal into the other world, *Be ye therefore ready alſo.* In the parable of the rich man, ver. 16.—21. our Saviour had ſhewn the dreadful ſurpriſing removal of ſecure ſinners into it, when they are not at all ready for it, but dreaming of a long continuance at eaſe here, which puts preparation for it out of their heads. And thence he proceeds to caution againſt inordinate care for this uncertain life, and to ſtir up to be ready, to be on the wing, for the other life, ver. 35.; and to be always ready, as thoſe that are at an uncertainty as to the time of their removal. This is to be *ready alſo*, as well as the good-man of the houſe would be if he knew what hour the thief would come.

2. The reaſon why we ſhould be ready, always ready, never unprepared: *For the Son of man cometh at an hour when we think not.* Becauſe we know not when we may be called off, more than one knows

what time of the night the thief will break in on his houſe. Now Chriſt the Son of man comes as a thief, at a time uncertain to us. There is a twofold coming of the Son of man. (1) At the general judgement. (2) At death. Both are to remove us into the other world; the word is general, agreeing to both; and in point of our making ready they come to one, becauſe whatever readineſs we can be in for the general judgement, muſt be made before death, there being no acceſs after that to make ready any more, but as the tree falls it lies. So we ſhall conſider it as his coming at death, to carry us off hence. There are two things here.

1*ſt*, The certainty of our removal into the other world, *The Son of man cometh*; he will certainly come, how long ſoever he may delay his coming. That is a tryſt that cannot be broken.

2*dly*, The uncertainty of the time of it, as to *us*, however preciſely it is appointed in the divine decree: he has not told us when it ſhall be, more than the thief tells the good-man when he is to make an attempt on his houſe. So that if there be any time when we are not ready, he may for any thing we know, as readily come then, as at any time.

From the text ariſeth this weighty point of doctrine, *viz.*

DOCT. *Such is the certainty of our removal into the other world, and the uncertainty of the time of that removal, that we ought always to be ready for it.*

In diſcourſing from this doctrine, I ſhall,

I. Premiſe ſome things imported in it.

II. Conſider the certainty of our removal into the other world.

III. The uncertainty of the time of it.

IV. The readineſs for that removal.

V. *Laſtly*, Apply in ſome practical uſes.

I. I shall premise some things imported in this doctrine.

1. Great is the weight that depends on our being ready for a removal into the other world. Eternal well or wo depends on it: for according to the situation we are found in at our removal, so will we be received and lodged there; in the upper part the region of bliss, or the lower part the region of horror, to remove no more. And this makes carelessness to prepare for it absolutely unaccountable.

2. We are naturally unfit and unready for that removal. Were it a matter indifferent, which part of that world we should land in, we could at no time be reckoned unfit and unready for it: for they that are not ready for eternal light above, are ready for eternal fire below. But it can never be indifferent to a rational creature, which of these shall be its portion. And therefore they that are not ready to be inhabitants of heaven, are not ready for their removal: and such are we all naturally, having no title to it, Eph. ii. 3. 12. and no meetness for it, till we get it anew by grace, Col. i. 12.

3. Now is the time, and here is the place, of getting ready, 2 Cor. vi. 2. *Behold, now is the accepted time; behold, now is the day of salvation.* We are set into this world, to make ready for the other; and time is given us to prepare for eternity. If time be once over, and we be turned out of this world, we have no more access to make ready for the other, Eccl. ix. 10. *There is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.* So it is with us, now or never.

4. *Lastly*, We ought always to keep ourselves in readiness, that we be not surprised, and taken at a disadvantage; hence says our Lord, Luke xxi. 34. 35. 36. *Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon*

you unawares. For as a ſnare ſhall it come on all them that dwell on the face of the whole earth. Watch ye therefore and pray always, that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſs, and to ſtand before the Son of man. One may be ready at one time, who is not ready at another as he ought to be; falling carnally ſecure, after he has beſtirred himſelf to prepare. But at that time when he is leaſt looking for the removal, it may be neareſt: and whatever unreadineſs it tryſts with, ſo great will the loſs be.

II. We ſhall conſider the certainty of our removal into the other world.

1. It was the other world, and not this, that man was chiefly and in the firſt place deſigned for, as to his ſettled abode. When God made this world, he made it but as a thorough-fare to the other, a place through which man ſhould paſs into the other, Matth. xxv. 34. The other world was always the home, this was but the place of the pilgrimage, where at no time man was to ſtay for good and all, but only to ſojourn. For conſider,

(1.) This world was ordained to be the place of trial, the other the place of retribution, according to mens works. The trial cannot always laſt, otherwiſe it would be no trial: but the retribution may very well laſt for ever, and really will do ſo. Therefore we muſt neceſſarily remove out of this world as the place of trial, into the other as the place of retribution, which therefore muſt be looked on as our ſettled abode, Matth. xxv. *ult. And theſe ſhall go away into everlaſting puniſhment: but the righteous into life eternal.*

(2.) This world never had in it, that perfection of either happineſs or miſery, that was deſigned for man according to his behaviour in it. Even in paradiſe there was a want, and in the deluge there was an ark.

But

But God will perfect his work of whatever kind Therefore the settled abode is there, not here.

Wherefore it is a fatal mistake ever to look on this world as our home, whether we be saints or sinners; that is the use of the other world only.

2. The man Christ is removed into the other world, never to come back to dwell in this: and to that world where he is we must needs go. The happiness secured for his own people, who must be taken to the place where he is, John xiv. 3. and the misery ensured for his enemies, who must be *punished with everlasting destruction from the presence of the Lord, and from the glory of his power*, 2 Thess. i. 9. brought thither, and slain before him, Luke xix. 27. make this necessary. Therefore, as sure as Christ hath removed into that world, we must follow.

3 Men must be for ever, but this world will have an end: therefore our removal out of it into the other world is most certain. *This is not your rest, because it is polluted:* and because of its pollution, it must be burnt up, 2 Pet. iii. 10. Now the soul is immortal, and the body shall have a resurrection, and so the man must be for ever: he must be in some world; and since this will be destroyed, he must certainly remove into the other.

4. Our life in this world is a journey through it, ending in a *going out* of it, and therefore into the other world, Psal. xxxix. *ult.* We enter upon it at our birth, make progress therein in our life, and come to the end of it at death, which is the passage into the other world. All things are in motion here, and every thing undergoes changes: but none does more so than man, who springs up, and quickly goes down again; and at length his place knows him no more.

5. Death, the passage into the other world, is appointed for all, Heb. ix. 27. *It is appointed unto men once to die.* All must pass through that dark and shady vale, and then they are in the other world;

and have no more concern in what is done under the ſun. And the certainty of our dying, we may not only read in our Bibles; but in our very bodies themſelves, where every gripe, pain, and weakneſs we feel overtaking us, are tokens of death approaching.

6. *Laſtly*, The experience of all ages ſince the beginning confirms the certainty of this removal. Where are all the generations that have been before us? They are no more to be ſeen in this world, more than if they had never been in it. Yet God's word aſſures us that they are in being, the godly ones of them happy, and the ungodly miſerable. They are gone then into the other world. And do we not ſee by daily obſervation, that the courſe of dying is continuing as before? And are there any of us all, who have not ſome that were our acquaintance in this world, already removed into the other before us? And are we to expect the rocks to be removed for us?

III. The next head is to conſider the uncertainty of the time of this removal. And here I ſhall ſhew,

1. How this uncertainty of the time of our removal is to be underſtood.

2. How it appears.

3. Why the Lord has kept men at this uncertainty.

FIRST, I am to ſhew how this uncertainty of the time of our removal is to be underſtood.

1. It is not to be underſtood, as if the time of our removal were abſolutely uncertain, and undetermined with God. No; it is determined exactly and preciſely to the leaſt moment, at what time each of us ſhall make our removal into the other world, how much time we ſhall paſs in this life, and beyond which we ſhall not go, Job xiv. 5. *His days are determined, the number of his months are with thee, thou haſt appointed his bounds that he cannot paſs.* However uncertain it is as to us, it is as certain before the Lord as any thing can be. This is evident: for,

The

The decree of God reacheth the leaſt of things, even to the very numbering of the hairs of our head, Matth. x. 30. And can we think that he who numbers the hairs of our head, numbers not the days of our life that we ſhall fulfil? Truly they are ſoon numbered to him, being *as an hand-breadth, and as nothing before him*, Pſal. xxxix. 5. and he knows them exactly, Job xiv. 5. How elſe could he foreſhew certainly mens death, as he did Moſes's, Deut. xxxi. 14. and that of Jeroboam's child, 1 Kings xiv. 12. 17.?

It is certain, that man cannot ſubſiſt a moment, but as God holds him in life: ſo the withdrawing of his concourſe muſt put an end to it, Pſal. xc. 3. And he knows certainly what he will do, Acts xv. 18. And who can doubt, but he certainly knows when he is to receive his own people into glory, and when the day of his enemies will come? Fifteen years were added to the years that Hezekiah had lived, but not to the term of life appointed of God. But,

2. This uncertainty is to be underſtood, with reference to us. Though it is certain in reſpect of the decree of God, yet it is uncertain in reſpect of our knowledge of it. Men may conjecture about it, by ſigns: and no doubt God may as he ſees meet diſcover the time of one's removal, either to himſelf or to others. But otherwiſe, it is moſt uncertain to us.

Secondly, I ſhall ſhew how this uncertainty of the time of our removal appears.

1. Our removal depends entirely on the will of another, quite concealed from us, Luke xii. 36. It is ſo with us, that we cannot go when we pleaſe, were we never ſo fond of the other world, or weary of this. It is the will of his command revealed, that we wait the will of his providence for the removing, in all caſes without exception, Exod. xx. 13. It was the peculiar prerogative of the man Chriſt, to be Lord of his own life, John x. 18.

And

And though desperate proud sinners invade it, he can by his providence draw a bar before them, that either in mercy or in wrath shall oblige them to wait his time, of both which there have been instances: howbeit sometimes in wrath, the will of his providence attends their will, and gives them their swing. But however, our removal depends not on our own, but his will, not to be discovered but by the event; which therefore makes it uncertain utterly to us.

2. We plainly perceive that God does not keep one time for the removal of men into the other world. Had he appointed one certain term of years and days, to which every one should come, and no body fall short of; then we would have had no more ado to know our time, but to have counted what we were short of that common term of life: but there is no such common term appointed, but some are removed sooner, others later; and there is no stage of life whatsoever, infancy, childhood, youth, middle age, old age, but some are removed therein. And which of them we have not seen shall be ours, we know not. So we are kept uncertain.

3. As there is no period of life, so there is no state of health, that may not be brangled by sickness, and overthrown by death. When men are in a fixed state of health, strong, lively, and vigorous, they seem to be fartheſt removed from death: but how often do we see death at the heels of such a state? How many strong and lusty go off as soon, as these that are weak groaning under various infirmities? Job xxi. 23.—26. We have an instance, in the rich man that fared sumptuously every day, as well as the beggar which was laid at his gate full of sores, Luke xvi. 22. Nay, often the weak and sickly prolong their life, while the strong are mowed down and carried off one after another, Job iii. 20. 21. *Wherefore is light given to him that is in misery, and life unto the bitter in soul? which long for death, but it cometh not, and dig for it more than for hid treasures?* Compared

pared with Luke xii. 19. 20. *And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee.* What uncertainty appears there?

4. Oft-times when death is least minded, and farthest out of one's thoughts, it is at the door; the removal into the other world comes when men are thinking on nothing, but fixing themselves and enjoying the pleasures of this, 1 Thess. v. 3. *For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.* Luke xii. 20. just cited. How many have revelled away into the other world, going down to the sides of the pit, as with tabret and pipe! how many drunkards and debauchees have never come to themselves, till they were removed out of this world! going into that world without a capacity for a previous thought of it! So utterly uncertain are men.

5. Man's life is liable to various accidents, for taking it away, Eccl. ix. 12. *For man also knoweth not his time, as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them.* What though you are in perfect health, and no cause of death appears from within? There are so many things from without, that may beat up your quarters in this world, and hurry you into the other, that ye are still at an uncertainty; *as when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the ax to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die,* Deut. xix. 5. Luke xiii. 1. 4. Fire, water, stones falling or lying in the way, beasts of the field, fowls of the air, *&c.* a thousand unforeseen accidents may be instruments of our removal, blowing out life.

6. How often do men seeking life, find death; and

and labouring for their ſtay, haſten their removal? Such uncertainty are we kept at. Senſual men pamper the body, with deſign to keep it up: and by their intemperance in eating and drinking, deſtroy it; laying on ſo much fuel, that they put out the fire. And where that is not the caſe, how often is death found in phyſic, and in neceſſary food, taken with a deſign to preſerve life? 2 Kings iv. 40. A morſel at a meal has choked ſome, and removed them from their covered table into the other world. A hair in milk, and a ſtone in a raiſin, it is ſaid, has done the buſineſs.

7. *Laſtly*, Where there has been no viſible cauſe from without, nor ſenſible cauſe from within, how many have ſuddenly dropt down dead, to the perfect ſurpriſe of their relations and neighbours aware of no cauſe thereof! Our life is in the hand of the Giver always, as a ball in the hand of him that holds it up: there needs no more but to withdraw that hand, and that moment we fall, Pſal. xc. 3. *Thou turneſt man to deſtruction: and ſayſt, Return, ye children of men.* & civ. 29.

THIRDLY, It remains on this head to ſhew why the Lord has kept men at this uncertainty. No doubt God could have made the time of our removal into the other world as open as the time of the ſetting of the ſun, *&c.* But he has concealed it from us. It is meet to conſider why. We pretend not to give a reaſon moving the divine will: but the reaſonableneſs of it, or for what cauſes the Lord has willed the concealment of that time from us, we may conſider. The reaſons are theſe.

1. It is beſt for his own glory and honour, the chief end of all things. Hereby he ſhews,

(1.) His maſterſhip over mankind, who of right are all his ſervants, however refractory moſt of them are. Every maſter thinks it his right to have his ſervants at his call, without a previous tryſt, Matth. viii. 9. How much more is it God's right over us, to

to call us off when he will, from the place where he has ſet us, to the place he has appointed us for after? Our Lord teacheth us this, that he claims this as a Maſter to come when he will, and that his ſervants be ready waiting on, Luke xii. 36. 38. *And ye yourſelves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately.—And if he ſhall come in the ſecond watch, or come in the third watch, and find them ſo, bleſſed are thoſe ſervants.*

(2.) The efficacy of his authority, Eccl. viii. 8. *There is no man that hath power over the ſpirit to retain the ſpirit; neither hath he power in the day of death: and there is no diſcharge in that war, neither ſhall wickedneſs deliver thoſe that are given to it.* He has revealed the will of his command to men, in his laws; and that is diſregarded in great part by all, and wholly by ſome, in life. How neceſſary then is it, that the authority, ſo often trampled on by mortals in life, ſhould be vigorouſly executed at length, in obliging them to obey the will of his providence, without knowing aforehand when? He ſets tryſts with men for duty, which they regard not: the vindicating of his authority requires their removal to give account, upon ſight of his ſummons.

(3.) His ſovereignty. It is a ſign of his ſovereign dominion over us. Solomon obſerves, Prov. xxv. 3. that *the heart of kings is unſearchable.* Kings of the earth have their ſecrets of government, which their ſubjects are not to pry into, but obey orders: God has a ſealed book of decrees, which none but the Lamb is worthy to open the ſeals of. It proclaims his ſovereign dominion over mankind, that he keeps ſuch a momentous point concerning them concealed, ver. 2. And it is apt to ſtrike an awe of him on thoſe who conſider it, as of an abſolute Lord whom we are to obey without diſputing, and upon the firſt call; with the depths of whoſe counſel concerning us, we are not to meddle, Deut. xxix. *ult.*

2. It

2. It is beſt for the good of mankind that it is concealed. Were the book of the decrees laid open before the world, and a liberty given to every one that would, to turn it up, and look out the time of mortals removal; fools would readily run to it, but wiſe men, I think, would ſtart aback. That the time of our removal into the other world is kept a ſecret with God, cloſely concealed, is of good uſe. If ye aſk, what uſe it is for? It is of uſe,

(1.) For a badge of our dependence on God, every moment. Hereby we are taught, that we are his debtors for every other breath we draw, and pulſe that beats: we ſee we are mere precarious beings in the world, tenants at will, not knowing when we may be charged to remove. By this means great and ſmall, old and young, are obliged to ſee, how they wholly depend on the will of God as to their continuance here: a leſſon we need to have inculcated on us, we are ſo apt to forget it.

(2.) For a token to remember the other world. It is natural for them that muſt remove, and know not how ſoon, to be often thinking on the place they muſt remove to: ſo our uncertainty as to the time of our removal out of this world to the other, natively leads us to think of that world. How ready are we to ſpend our days in a forgetfulneſs of the world we are going to, as matters now ſtand! And how much more would it be ſo, if we were ſure that death were at ſo many years diſtance as ſometimes it is!

(3.) For a curb to our luſts, to check and bridle our unruly affections. This concealing is of good uſe to keep us from indulging ourſelves in ſloth, to ſtill our anxiety, and repreſs all carnal earthly affections. He that conſiders the uncertainty of the time of his death, is furniſhed with an uſeful mean to cool his affections in the purſuit of this world, which otherwiſe he would be apt to give the looſe unto.

(4.) For to be a balance between the riſing and ſtanding generations, the young and the aged. While both

both are kept at an uncertainty, that it is not known, which of them ſhall bury the other, and be their heirs, this is a mean to keep both in due affection to, and concern for one another. While there is ſo much unnaturalneſs in the world, as matters now ſtand, what would it be if that were certain, that is now but probable?

(5.) For encouragement to people's regular purſuit of their worldly affairs, tending to the good of ſociety. If men were certain as to the time of their removal, it would no doubt make them very ſlack in their buſineſs, and at length cauſe them quite to give it over, unleſs pure neceſſity obliged them thereto: and this would tend to their families diſadvantage, and the prejudice of the public. But God has in wiſdom concealed that matter, ſo that hope of enjoyment cauſeth men to be doing till God bid them ſtop.

(6.) For a ſeaſoning to the comforts of life, that men may get the allowable comfort in them, and the ſap may not be from the beginning ſqueezed out of them. If when the child is born, it were certainly known it were to live but ſo many days, weeks, or months; or that the parent muſt leave it at ſuch a certain time; where would the comfort of the relation be? How often would the view of the day of the parting extinguiſh it? But God, by keeping it out of ſight, prevents theſe ſorrows.

(7.) For a band to oblige men to act, not according to future events, but the preſent call of providence, and ſo to make them ſubſervient to the deſigns thereof. Had Jacob known beforehand, that Joſeph's brethren would have caſt him into the pit, and ſold him for a ſlave, he would not have let him go. Who would ever entertain the thought of putting that comfort to their mouth, which they certainly knew would be preſently ſnatched from them, and leave them pierced with many ſorrows, which yet often falls out? But God will have mens acting

to be regulated, not by events, but the preſent call of providence. And men may have peace in that, which providence indeed pointed them to, though the event be heavy.

(8.) *Laſtly*, For a memorial to be always ready and on our watch. It is reaſonable we ſhould be ſo, and that at no time we ſhould give ourſelves to carnal ſecurity: but did we certainly know the time of our removal, we would be apt to fall aſleep for the time it were at a diſtance, and think it would be enough to watch and be on our guard when the time were at hand.

Learn we from all this to be well ſatisfied in the divine conduct as wiſe and good, in concealing from us the time of our removal; and anſwer the ends of that diſpenſation, in acknowledging our continual dependence on God, taking it as a token to remember the other world, *&c.*

IV. We are next to conſider the readineſs for that removal. And there is a twofold readineſs for it, habitual and actual.

Firſt, Habitual, in reſpect of our ſtate. In the ſtate we are in by nature, we are by no means ready for that removal; if we die in that ſtate, we periſh. We muſt be out of it in the ſtate of grace, if we would be ready, 1 Theſſ. v. 4. *But ye, brethren, are not in darkneſs, that that day ſhould overtake you as a thief.* Col. i. 12. 13. *Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the ſaints in light: who hath delivered us from the power of darkneſs, and hath tranſlated us into the kingdom of his dear Son.* This is neceſſary for our ſafe paſſage and arrival in the other world. There is no getting into the ſtate of glory, if we are not firſt brought into the ſtate of grace. To die in the ſtate we were born in, will bury us in the pit. This readineſs conſiſts,

1. In

1. In being brought into a relative ſtate of grace, whereby the relation we ſtand in to God by nature, which is a miſerable one, may be changed into a ſaving relation to him. And this lies eſpecially in four things.

(1.) A ſtate of juſtification, pardon and abſolution. By nature we are God's criminals, under his curſe, Eph. ii. 3. How can we be ready in that caſe, for the other world? What can we expect going into it in that condition, but the ſentence, *Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels?* Matth. xxv. 41. Therefore, if we would be ready, we muſt ſee to be juſtified perſons, Rom. v. 1. 2. We muſt ſue out a pardon in God's way, and not reſt till we be accepted of him as righteous: for it is ſuch only can have acceſs to heaven, from whom the curſe of the broken law is removed. Then, and not till then, is the bar in our way removed.

(2.) A ſtate of reconciliation and peace with God, Amos iii. 3. *Can two walk together, except they be agreed?* There can be no walking with him here nor hereafter without it. We are born in a ſtate of enmity with God; there is a legal enmity on the part of heaven againſt us, as a real one on our part: ſhould we remove to the other world in that condition, what could be the iſſue, but that, Luke xix. 27. *Thoſe mine enemies which would not that I ſhould reign over them, bring hither, and ſlay them before me?* Therefore to be ready for the other world, we muſt be in a ſtate of peace and friendſhip with the Lord of it. If we be for Abraham's boſom, we muſt be as he was, *the friends of God*, Jam. ii. 23. This is the deſign of the goſpel, that we be *reconciled to God*, 2 Cor. v. 20.

(3.) A ſtate of adoption into the family of God, 1 John iii. 2. By nature we are children of the devil, John viii. 44. If we remove in that ſtate to the other world, what can we expect but to go home into our father's houſe? Therefore, if we would be

ready, that relation muſt be diſſolved; and we muſt be adopted into the family of God, that when we fail, we may be received into everlaſting habitations with his family. If we are not of God's family in the lower houſe, we will never be of it in the upper: for they are all but one family, Eph. iii. 15.

(4.) A ſtate of peculiar intereſt in God as our own God. When the man Chriſt was going to heaven, he ſays, *I aſcend unto my Father and your Father, and to my God and your God*, John xx. 17 God himſelf is the reward of his people, who therefore muſt be theirs ere they can be ready to remove into the other world, Gen. xv. 1. In our natural ſtate we are without God, Eph. ii. 12. And ſhould we die without him, where can we expect to land in the other world, but without, where are the dogs, *&c.* in outer darkneſs? Wherefore, to be ready, we muſt before removing have our Maker to be our Huſband, God our Creator to be our God in covenant, according to Heb. viii. 10 *I will be to them a God.* For there lies heaven's happineſs, Rev. xxi. 3.—*God himſelf ſhall be with them, and be their God.*

This relative ſtate of grace is neceſſary to found our right and title to heaven, Matth. xxv. 34. *Come, ye bleſſed of my Father, inherit the kingdom*, &c. And certainly we can never be ready to remove into the other world, till once that is expedited. No body can expect to invade it by force, to get into that part of the other world which they have no right to. No man could judge himſelf ready to remove into a farm or heritage here, to ſettle there, till once he had got a right to it: and ſhall one imagine himſelf ready for the other world, while he has no right to heaven?

2. This readineſs conſiſts in being brought into a real ſtate of grace, whereby the temper and diſpoſition our ſouls are in by nature, quite unfit for heaven, may be changed into a heavenly one, 2 Cor. v. 5. *Now he that hath wrought us for the ſelf-ſame thing, is*

is God, who alſo hath given unto us the earneſt of the Spirit. This lies in two things.

(1.) The quickening of our dead ſouls, Eph. ii. 1. We are by nature ſpiritually dead; God the ſoul of our ſouls is departed from us: ſo we are lifeleſs and moveleſs; dead to God, as really as our departed friends are dead to us. Should we remove in that caſe to the other world, what iſſue could be looked for, but that he ſhould bury us out of his ſight, as we do our dead friends? Therefore to be ready, we muſt be quickened by the return of the Spirit of Chriſt into us, Rom. viii. 2.

This is called the firſt regeneration, whereby there is a new principle of action put into the ſoul, by which the ſoul believes on Chriſt, and actively unites with him, John i. 12. 13. and is thereby brought into the relative ſtate foreſaid.

(2.) The ſanctifying of our natures throughout; 1 Theſſ. v. 23. By nature we are unholy all over, Tit. i. 15. The ſoul in all its faculties is wholly defiled; and conſequently the body in all its members. Sin reigns in the natural man, living luſts have the maſtery of him. What a removal can one have in this caſe, where the image of God is defaced, Satan's image ſet up, and ſin bears full ſway, but that in Prov. xiv. 32. *The wicked is driven away in his wickedneſs?* To be ready then for the other world, we muſt be ſanctified all over; the mind muſt be enlightened, the will turned towards the will of God, the affections regulated, and we renewed in the whole man.

This is called the ſecond regeneration, whereby the ſoul being in Chriſt by faith is changed into his image, and ſo made a new creature, 2 Cor. v. 17. Receiving grace for grace in Chriſt, it has new habits implanted in it, fitting for the doing of good works, Eph. ii. 10.

This real ſtate of grace is neceſſary to our being meet or fit for heaven, Col. i. 12. 2 Cor. v. 5. fore-

cited. Without it we are no more meet for it, than fiſhes for meadows, an idiot for an eſtate, or a dead man for a feaſt. Men look on heaven as a place of eaſe and reſt; without conſidering it as a holy reſt from ſin, and an eternal exerciſe of holineſs in heart and life: if they ſo conſidered it, they would ſoon ſee their unmeetneſs for it; and that *without holineſs no man ſhall ſee the Lord*, Heb. xii. 14.

3. *Laſtly*, This readineſs conſiſts in perſevering in that ſtate, relative and real, unto the end, Matth. xxiv. 13. *He that ſhall endure unto the end, the ſame ſhall be ſaved.* Rev. ii. 10. *Be thou faithful unto death, and I will give thee a crown of life.* Apoſtates cannot be ready for the other world: if one removes in apoſtaſy, what can be expected, but as Heb. x. 38. God's *ſoul ſhall have no pleaſure in him?* Therefore the perſeverance of the ſaints is enſured by the ſtrongeſt ſecurity, John x. 28. 29. *I give unto them eternal life, and they ſhall never periſh, neither ſhall any pluck them out of my hand. My Father which gave them me, is greater than all: and none is able to pluck them out of my Father's hand.* So that whoſoever do make never ſo fair an appearance, but afterward fall away, they diſcover that they never were in a ſtate of grace, relative nor real, 1 John ii. 19.

Secondly, There is actual readineſs, in reſpect of our frame (Luke xii. 35. 36.) and circumſtances. The former gives us a ſafe, this an abundant entrance into the better world, 2 Pet. i. 10. 11. Now one may be habitually ready, who is not actually ſo; though not contrariwiſe. But we are called, both by God's word and our own neceſſity, to actual readineſs for that removal. This lies in two things.

1. Putting our houſe in order, Iſ. xxxviii. 1. It is a piece of neceſſary preparation for the other world, to have our affairs in this world, in ſuch a ſtate, as we may fitly leave them: and no man of buſineſs can be excuſed in a ſlothful leaving his affairs in confuſion,

fuſion, while he is not ſure at what time he may be called off. For thereby others may be wronged; and if it be ſinful to wrong others in life, it cannot be blameleſs to wrong them at death, when there is no more acceſs to right them.

2. Keeping our ſouls caſe in order, Luke xii. 35. *Let your loins be girded about, and your lights burning.* Though in converſion the gracious ſtate of our ſouls is ſecured; yet it will require much diligence to keep our ſouls caſe right for our removal, and ſlothfulneſs may put us out of caſe for it, Eccl. x. 18. The being of grace is ſufficient for the one, but the exerciſe of grace is neceſſary for the other. Now an orderly caſe, fit for one's removing to the other world, lies in theſe ſeven things.

(1.) Keeping up actual communion with God, in the courſe of our life, Cant. ii. *ult. Until the day break, and the ſhadows flee away: turn, my Beloved, and be thou like a roe,* &c. Thus was Enoch ready for his removal, Gen. v. 24. *Enoch walked with God, and he was not: for God took him.* He who would be actually ready, muſt walk with God in ordinances, in providences, and the whole tenor of his life; being ſpiritual in religious duties, an obſerver of providences, accommodating himſelf thereto, and ſetting God before him in the courſe of his actions. Thus he will ſerve an apprenticeſhip for the better world, and will be in caſe for a removal, ſince that will only be to him a change of his place, not of his company.

(2.) A heart weaned from this world, Col. iii. 3. 4. *For ye are dead, and your life is hid with Chriſt in God. When Chriſt, who is our life, ſhall appear, then ſhall ye alſo appear with him in glory.* David was in caſe for removing, when he ſaid, Pſal. cxxxi. 2. *My ſoul is even as a weaned child;* and Paul, when he ſaid, Gal. vi. 14. *God forbid that I ſhould glory ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world.* When one is quick and lively in his affection to this world, eaſily

eaſily and feelingly touched with its ſmiles and frowns, he will be at death like unripe fruit, that takes a ſore pull to pluck it off the tree: but the weaned believer will, like ripe fruit, drop off eaſily. So God's blaſting of mens worldly comforts, exerciſing them with infirmities, pains, and ſickneſs, are kindly deſigned for this end.

(3.) Purity of conſcience, Acts xxiv. 15. 16. *And have hope towards God,—that there ſhall be a reſurrection of the dead, both of the juſt and unjuſt. And herein do I exerciſe myſelf to have always a conſcience void of offence toward God, and toward men.* Hereby it is provided, that there is no ſtanding controverſy betwixt God and the ſoul; in which caſe one is not fit for removal. This is obtained by a ſtrict and tender walk in every thing, whereby the conſcience is ſo far kept from defilement, Pſal. lxvi. 18. 1 John iii. 20. 21. And by a daily uſe-making of the blood of Chriſt, whereby defilements, which we will inevitably contract, are wiped away, John xiii 10. A thorn of unpardoned guilt in a believer's conſcience, renders him in ill caſe for the great journey.

(4.) Diligence in our generation-work, Luke xii. 43. *Bleſſed is that ſervant, whom his lord when he cometh, ſhall find ſo doing.* David had a kindly removal upon this, Acts xiii. 36. *After he had ſerved his own generation by the will of God,* he *fell on ſleep.* That man has lived long enough, who has got his generation work allotted him expedited, though he do not live to any great age: and they that through ſloth neglect it, will find themſelves carried off ere they are ready, though they become very old. Happy is the man, that is found ſo doing, doing ſtill on, as one that ſees death at his back: and it is kindly, if the Maſter ſooneſt looſe the foreſt wrought ſervant.

(5.) Willingneſs to remove and be gone at the Maſter's call, Luke ii. 29. 30. *Lord, now letteſt thou thy ſervant depart in peace, according to thy word. For mine eyes have ſeen thy ſalvation.* They who are mortified

mortified to life in a Chriſtian manner, reſigned to the divine diſpoſal as to their ſtaying and going, leaving to him the time and manner, are in caſe for removal. In the ſoul's cloſing with Chriſt, there is a dead ſtroke given to the love of this life, Luke xiv. 26. But there is need of repeating the ſtroke, till the ſoul be in caſe to come freely away.

(6.) A well-grounded expectation of a better life in the other world, 2 Tim. iv 7. 8. *I have fought a good fight, I have finiſhed my courſe, I have kept the faith. Henceforth there is laid up for me a crown of righteouſneſs, which the Lord the righteous Judge ſhall give me at that day: and not to me only, but unto all them alſo that love his appearing.* For men to pretend willingneſs to remove without that, argues either a brutiſh ſtupidity, or a deluſive ſecurity, or a deſperate impatience; in all which caſes, men are not ready for the removal, however willing. But where there is a Chriſtian aſſurance or well-grounded hope of a ſafe landing, that is a piece of the readineſs required, 2 Pet. i. 10. 11.

(7.) *Laſtly*, Watchfulneſs and waiting, Luke xii. 37. *Bleſſed are thoſe ſervants, whom the Lord when he cometh ſhall find watching.* Our Lord has told us, that he will come, but has not told us when: this requires us at all times to guard againſt ſpiritual ſleep and carnal ſecurity; and follow Job's reſolve, chap. xiv. 14 *All the days of my appointed time will I wait till my change come.* They are not ready who are catched unawares.

Now theſe things make an actual readineſs, which is neceſſary,

[1.] To fit us for what kind of death it pleaſes the Lord to remove us by. Hereby we will be in caſe to remove by ſudden death, as good old Eli did, by a raving ſickneſs, as well as by a compoſed one; or by a violent toſs of ſickneſs; or lethargy. For then our work is done, all is ready; we have nothing ado but to go.

[2.] To

[2.] To prevent a hurry, when death is come to the door. Though one is habitually ready, if they are not thus actually ready, the heart in that caſe is put in confuſion with the alarm; and then there are many things to do, and little time to do them in. And that makes a ſad hurry; whereas there might be much compoſure obtained by this method.

[3.] For our comfortable paſſage, 2 Tim. iv. 7. 8. above cited. The neglect hereof occaſions even God's children ſometimes, either to go off in a cloud, and ſet in a miſt; or elſe to have a ſore ſtruggle about their caſe, ere they get their ravelled caſe righted. We are not to limit ſovereignty, which may leave at any time the moſt watchful Chriſtian in a damp, as the ſun ſometimes in a moment gets under a cloud: but ſurely this is the ordinary means for a comfortable removal.

[4.] *Laſtly*, For our greater glorifying of God in our removal, as the worthies, Heb. xi. of whom it is ſaid, ver. 13. *Theſe all died in faith, not having received the promiſes, but having ſeen them afar off, and were perſuaded of them, and embraced them, and confeſſed that they were ſtrangers and pilgrims on the earth.* We ſhould ſtudy not only to live, but to die to his glory. That is our laſt opportunity of acting for God in the world; and it is pity we ſhould be out of caſe for it. Now when we are thus actually ready beforehand,

1.) We will have the more time to act for God's honour, our own ſafety being already ſecured, as in Stephen's caſe, whoſe laſt breath was ſpent in praying for his murderers, Acts vii. *ult.* They that have much to do for their own caſe on a death-bed, will have little time to ſpare for the behoof of others to be left behind.

2.) We will have the more heart, and be in better capacity for conſulting God's honour and the good of others; as good old Jacob, while bleſſing his ſons, lifts up his ſoul in that devout ejaculation, Gen. xlix. 18. *I have waited for thy ſalvation, O Lord.* A clear and

and comfortable state of our own souls case, will be oil to the wheels in that matter.

I shall now make some practical improvement of this subject.

Use I. for instruction and information. Learn hence,

1. That this world is not our home, but the place of our sojourning: but our home is in the other world, Heb. xiii. 14. We are here as strangers in an inn by the road; but the grave is our long home, and the other world our everlasting home. When men go abroad in this world as travellers, they lay their account not to stay abroad; but sometimes they settle abroad for good and all, so that their return home is uncertain: but our removal from this to the other world is absolutely certain, without all peradventure, it cannot fail.

2. It concerns us nearly, to keep loose gripes of this world, and not to dip too deep in it; but to use it passingly as those who are not to stay with it, 1 Cor. vii 29. 30. 31. The comforts and conveniencies of life, are like servants in an inn, who wait on us to the door, but return to wait on other strangers when we are away. It would be folly for the traveller to set his heart on the inn; for that would make his removal from it but the greater grief.

3. It will be our wisdom to acquaint ourselves, as much as may be, with the other world, Job xvii. 13. 14. Were one but to remove into another farm, he would surely acquaint himself with it beforehand: and shall we, who are to remove into the other world, live strangers to it? Nay, let us often visit it, by thinking of it. Though we cannot see it beforehand with the eye, we may by faith: though we cannot go thither for trial, we have the map of it in the scriptures.

4. It concerns us carefully to acquaint ourselves with the passage to it, 1 Cor. xv. 31. Death is that passage,

passage, which we must certainly all take. And our happy or wretched landing on the other side, depends entirely on the course we steer through it. What need have we then to be taking instructions about it, fixing them on our hearts timely, that when we come to pass it, we may take the passage right, where so many are shipwrecked? It is indeed the business of life, to learn to die.

5. It is vain for us to be carnally secure, and promise on the head of the time to come: for our removal is uncertain. In all our projects, hopes, and expectations of things of this life, we should balance them with the view of the uncertainty of our time, Jam. iv. 13. 14. 15. It is folly to boast of what we are not sure of, Prov. xxvii. 1. How many a beautiful web of contrivance in the fancies of carnal men, has been suddenly cut off, perishing in the thought without ever going further? Psal. cxlvi. 4. Luke xii. 20.

6. It is folly to be lifted up with prosperity in the world: for it is certain it will not last, and so uncertain when it will come to an end, that it may end ere we are aware, Prov. xxiii. 5. If we begin to nestle in a well-feathered nest, we may quickly be tumbled down out of it: and we will get nothing of it with us to the other world. Worldly prosperity makes indeed easy living here; but it is so ensnaring, that it is hard to make the way through it, to the happy part of the other world, Mark x. 23.

7. It is needless to be cast down with adversity in the world: for that will not last neither. The world's smiles and frowns, both of them pass away like the foam on the water, Eccl. ix. 6. If one meets with sorry entertainment in an inn by the road, he comforts himself, that he is not to stay with it. In your adversity, your relief may be nearer than ye are aware; your removal is uncertain. Lazarus was cured of his sores and his hard lair at the rich man's gate, when carried by angels into Abraham's bosom.

8. *Lastly,*

8. *Lastly*, We can at no time be safe, unprepared for the other world: for what may come at any time, we must be ready at all times, if we would be safe indeed; because whatever time we are not ready, it may come and surprise us unprepared.

Use II. of reproof, and that to three sorts of persons.

1. Atheists and unbelievers of a future state, who pretend that when men die, they are done; and that there are no future rewards and punishments. Such were the Sadducees of old, who judging the soul nothing different from the temperament of the body, held the soul's perishing with the body, and that there was no resurrection, and consequently no removal into another world, Acts xxiii. 8. The whole divine revelation witnesseth against this, so that our Lord proved the resurrection from the Pentateuch, Matth. xxii. 31. 32. The being and nature of God as holy and just, and Governor of the world, overthrows it; since it is evident, that it is not consistent therewith, that evil men should be always the most prosperous, and the good the most afflicted: yet so it must be, if there is not a removal into the other world, where the scales will be turned; *for if in this life only we have hope in Christ, we are of all men most miserable*, 1 Cor. xv. 19 Besides, this has a witness against it, in every man's breast; that it is to be doubted if any man can reach to be fully satisfied in this principle, Rom. ii. 15. conscience accusing even for what they are in no hazard for in this world.

There is a lamentable growth of such principles at this day, that the foundations of Christianity were perhaps never in the time of the greatest darkness so much struck at. Of which I shall only say these three things.

(1.) The prevalence of a spirit of profaneness and enmity against serious godliness and practical religion, has turned the bent that way, 2 Thess. ii. 11. 12. When men are set on their lusts, to follow them at

any rate, they must seek a shelter under which they may most peacefully enjoy them: hence these principles are greedily drunk up in the generation. The inundation of profaneness makes such a flood, as throws down before it the foundation-principles of religion standing in their way.

(2.) The obscuring of, and flinching from the doctrine of Christ crucified, his righteousness and grace, has made the progress of such principles more easy. The manifestation of the mystery of Christ to the world, is the great divine ordinance for its reformation. This the apostles used among Jews and Pagans, and therewith succeeded, 1 Cor. i. 23. 24. Eph. iii. 8. Acts xvii. 18. The Pagan moralists advanced fine reasonings without this: but they could not prevail. Yet at this day, not the former, but the latter method, is most insisted on; as if men were more apt to be made religious by force of reason, than by discovering to them the righteousness and grace of Christ. But that method will be found but a betraying of the cause of religion; as lamentable experience this day declares.

(3.) The growth of such principles is a sad prognostic of some uncommon stroke abiding the generation. There is no mention of Sadducees in the Old Testament; but they swarmed among the Jews in the time of our Saviour and his apostles. And on the back of that, that nation got such a ruinating stroke, as they never before met with. And the Sadduceism of this day, and daring strokes at the root of Christianity, are terrible signs foreboding some uncommon stroke.

2. The bold and curious intruders into the divine secrets, to reach a certainty of that, which God will have uncertain as to us. God will have us uncertain, whether we shall live long, or short while, when we shall remove. How dangerous must it be then to use unlawful arts for the discovery of these; and consult fortune-tellers on these or the like future events? Deut. xxix. *ult.* What good use can be made

of

of such pretended discoveries? If one is answered according to his wish, he is ready to be turned secure, and carried off depending on providence, and disappointed at length. If otherwise, what a snare and rack do people bring themselves by that means?

3. The secure and careless, who are at no pains to make ready; but live, as if they were never to remove hence. This is the prevailing temper of the world, Matth. xxiv. 38. 39. *For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.* It is a world of sloth, wherein most men consider little of the world to come. Solomon sends such to the ant, to learn a lesson of foresight and provident care, Prov. vi. 6.—11. *Go to the ant, thou sluggard, consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?* &c. Men make ready for to-morrow in this world, for days and years to come in it, which oft-times they never see; but slight the most necessary preparation for the other world.

Use *ult.* of exhortation. Let us then be exhorted and stirred up so to prepare for our removal into the other world, as to be always ready for it. I shall branch out this into three particulars natively arising from the text, *viz.*

1. Make ready for your removal.
2. Delay not to make ready.
3. Having made ready, keep ready.

First, Make ready for your removal into the other world. Since it is so certain that we must all remove, and uncertain when, we must sound the alarm to all, to make ready for it. Therefore awake and bestir yourselves to put matters in order for the removal. Here I shall,

1. Suggest some motives to press you to make ready.
2. Consider the impediments of people's making ready, to be removed out of the way.
3. Give directions or advices for making ready.

First, I am to offer some motives to press you to make ready. Consider,

1. Our removal is certain, there is no escaping of it, Psal. lxxxix. 48. *What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?* There is a time appointed for our removal precisely: and when that time comes, ready or unready we must go; the grim messenger will not wait, Eccl. viii. 8. *There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war, neither shall wickedness deliver those that are given to it.* Sometimes people sit at home, because they are not ready to go away when they are called; or the caller will wait, till they make themselves ready. But when the hour appointed for our removal comes, the messenger death will neither wait till we be ready, nor go away without us.

2. We are all naturally unready for that removal, quite unready and unfit for it. For, (1.) We want a title to heaven, the place of happiness in the other world, and are bound over to hell the place of misery there, by the curse of the broken law, Gal. iii. 10. Eph. ii. 3. How can we venture into that world in this case? We have the breaking of that bond of wrath to seek, and the getting of that title to heaven constituted. Till this be done, we are utterly unready. (2.) We are nowise meet for heaven, but meet for the pit of destruction, being yet in our sins. How can the natural man, that is yet under the guilt, dominion, and pollution of his sin, be ready for the King's palace, but his prison, in the other world?

3. Our eternal state in the other world depends on what readiness we are in for removing to it, Eccl. xi.

xi. 3. *If the tree fall toward the south, or toward the north; in the place where the tree falleth, there it shall be.* They that are made ready for heaven, will be received into it; they that are not, will find the gates thereof shut on them, Matth. xxv. 10. And without there is outer darkness, weeping and gnashing of teeth, chap. xxii. 13. Since such a weight hangs on our being ready, what unaccountable folly is it not to make ready?

4. There is no making ready there, Eccl. ix. 10. *For there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.* Men may go from home in no fit condition to appear and shew themselves in a strange place; but they may get themselves fitted out there where they are going: but it is not so in this case. There is no buying of oil more for the lamps, when once the Bridegroom is come. If death strip us not of the body of the sins of the flesh, which it certainly will not do, if we are not begun before to put off the old man; it will go with us into the other world, and hang about us for ever, Prov. xiv. 32. *The wicked is driven away in his wickedness.*

5. There is no coming back again, when once we are removed, Job xiv. 14. *If a man die, shall he live again?* Could we expect a return into this world, to mend what was amiss in our former removal; that if we were not ready the first time we went away, we should be sure to make ready the next time; the matter would be the less. But it is not so. The removal out of this world that we must make, is never to return. Sure, that is a loud call to make ready for it.

6. The nature of the removal requires a making ready for it. We make many removes in this world that are so insignificant, that they require no preparation for them: but in the mean time, we make some, that it would be unaccountable not to make ready for them. Much more is it so in this case: for it is,

(1.) A going a great journey, Psal. xxxix. *ult.* O

ſpare me, that I may recover ſtrength, before I go hence, and be no more. Eccl. ix. 10. What rational man going out of the country or the kingdom, though but for a time, will not be making ready for it beforehand? But what is going over the ſeas, in compariſon of going through the valley of the ſhadow of death? What is going into other countries, compared with going into the other world? It is a long and dangerous journey; and nothing the leſs weighty, that it is common, being the way of all fleſh, ſince it is a journey we will never come back over again. Wherefore make ready for this journey, make timely proviſion for it, take your way-marks right, and ſecure a comfortable lodging there.

(2.) A going to a marriage, which ye have been invited to, whether ye be wife or fooliſh virgins, Matth. xxv. The marriage is betwixt Chriſt and believers. In the goſpel ſinners are invited to it, and called to make ready for it, in this world. In the other world that marriage is ſolemnized, and there is the eternal marriage-feaſt, beginning with the night of death's coming on: it is held in Chriſt's Father's houſe there, full of glorious light. But without is nothing but darkneſs. Death is the going away to it; what time they that are ready are taken into the marriage-houſe, they that are not ready are barred out in outer darkneſs. Wherefore make ready for this marriage, on which depends your making or undoing for evermore, Rev. xix. 7.

(3.) A going to a judgement-ſeat, even the tribunal of the Judge of all, Heb. ix. 27. *It is appointed unto men once to die, but after this the judgement.* We are debtors to the divine juſtice, and muſt anſwer it. We cannot deny the debt, we are unable to pay, the longer it runs on the more it increaſeth: we muſt make ready, by employing the Advocate, making the Judge our friend now, procuring the diſcharge of the debt to be produced there; or we muſt go to the priſon, Matth. v. 25. We are criminals, and there muſt

must receive the sentence of death, if we get not now a remission to produce against the indictment, and so be ready.

7. The pains of making ready will be fully compensated with the fruit of it, Matth. xxv. 10. *They that were ready, went in with him to the marriage.* ver. 21. *His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.* The joys of the heavenly marriage-feast will more than compensate all the painful work of making ready for it. To make sinners meet for heaven, they are to be wrought and hewed with various trials and struggles; right eyes to be plucked out, and right hands to be cut off: but there is no reason to stick at that, 1 Cor. xv. *ult. For-asmuch as ye know that your labour is not in vain in the Lord.*

8. *Lastly*, It will be dear-bought ease, that is got by shifting to make ready, Prov. vi. 10. 11. *Yet a little sleep, a little slumber, a little folding of the hands to sleep. So shall thy poverty come as one that travelleth, and thy want as an armed man.* That spiritual sleep and carnal ease will make way for everlasting disquiet and unrest. They who will needs rest now when they should wake and act for eternity, must be deprived of the eternal rest in the other world, Prov. xx. 4. *The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing.*

Secondly, I come to consider the impediments of people's making ready for the other world, to be removed out of the way. These I take to be these four chiefly.

1. A vanity of mind, by means whereof men can never be brought from fleeting in the vain things of a present life, to serious thoughts of their removal into the other world. They see others about them carried off, time after time: but it can make no solid lasting

lasting impression on them, more than if they were immortal; the vanity of their minds suffers them not to bring it home to themselves, but still they look on the other world as a thing foreign to them.

O lay aside this, if ever ye would be ready, Eph. iv. 17. *This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind.* And act like rational men, seriously laying your account with a certain removal of yourselves into the other world, uncertain at what time, Prov. xxii. 3. *A prudent man foreseeth the evil, and hideth himself.*

2. A heart throng of business of this life, whereby no room is left for thoughts of a removal into the other world; as was the case of the old world before the deluge, and of the sinners in Sodom before their utter overthrow, Luke xvii. 26.—29. Martha's business hinders Mary's: they are so plunged into the many things, that the one thing needful is justled out. While this and the other thing is to be done for the body, the soul's case is left a bleeding, and neglected.

But O! why not the main care for the main thing? Ye may see to your necessary business, and your business for the other world too: but why should the former enhance your whole man? Nay, the latter ye ought to do, in the first place, though not leave the other undone.

3. An averseness to think of the other world and a removal thereto, whereby it comes to pass, that these thoughts are shifted, till they force in themselves by death at the door. This averseness riseth from conscience of guilt, and prevailing carnality; and staves off serious thoughts.

But to what purpose is it, to stave off the thoughts of that which will certainly be in on us at length? were it not our wisdom, to do like that king, Luke xiv. 31. 32. who *going to make war against another king, sitteth down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty*

twenty thousand? or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. Set yourselves then to conquer that averseness, and drive over the belly of it; getting your hearts, by application of the Redeemer's blood, sprinkled from an evil conscience; and that will break your carnality.

4. Slight thoughts of what is necessary in order to preparation for the other world, whereby men imagine they may do that time enough, when there is any appearance of their removal. By this means it comes to be put off from time to time, till often in the issue it is out of time.

But did men seriously consider the matter, what necessity there is of a change of their state, for habitual readiness; what necessity of a gracious orderly frame, for their actual readiness: they would not look on it so slightly; but see it a matter of the greatest weight, not to be easily compassed, and therefore to be set to timely.

Thirdly, I shall now give you some directions or advices for making ready.

1. While you are yet in health, set yourselves solemnly to take hold of Christ Jesus in the covenant, for death and eternity. In this lies your security for the other world, whereof he is Lord: and it is little enough to do it with an express view to the other world and your removal. And it is best preparing for sickness and death, when one is in health: for it is hard to say, what one may be capable of doing that way, when he comes to a death bed. But let men toss and wrestle as they will with their sickness unto death; it will always be well with them that saw to their soul concerns while they were in health, and have not their main business to do, when death is come to the door: while it would be too much rashness to venture our souls in their souls stead, who after having spent the time of their health carelessly and irreligiously, begin in their sickness unto death

to

to shew a mighty serioufneſs and concern about the other world.

For the right managing of this work, be adviſed,

(1.) To ſet apart ſome time for it, more or leſs, by day or by night, as your circumſtances will allow; ſo will ye get the buſineſs for the other world done in health in your chamber, out-houſe, or field, with more eaſe and deliberation than in ſickneſs upon a bed. Tenants will take ſome time off their ordinary buſineſs to go and take their land for another year; ſervants, to go and hire themſelves into another family; and ſo others in other caſes; and will people not go a little off their ordinary courſe of devotion, to make ready for the other world?

(2.) Begin the work with prayer to God, and then ſit down and conſider and open out your whole life, in its ſeveral periods, before the Lord; beginning with your conception and birth in ſin, proceeding to take a view of the ſins of your childhood, youth, *&c.* And deal impartially with yourſelves, in ſearching out your ſins. And when ye have ſearched out and reproached yourſelf with all that you can find, know that there are multitudes which have eſcaped your notice, Pſal. xix. 12. *Who can underſtand his errors?* And then view the curſe of the law juſtly due to you on theſe accounts: and thereupon take a view of the remedy in Chriſt.

(3.) Then go to God in prayer, and confeſs before him accordingly, what you were in your birth, what you have been in your life, and what you deſerve to be made in the other world. Go through the ſeveral periods of your life in your confeſſion, and lay out before him the particulars, wherewith conſcience charges you. This is the way to vomit up the ſweet morſel; and why ſhould we hide, or ſtick to confeſs our ſins particularly, ſince we muſt all anſwer before the tribunal of God? Having thus confeſſed your ſins, confeſs your deſert of hell and wrath for them, and condemn yourſelves; yet looking to God in Chriſt

Chriſt for mercy and pardon, 1 Cor. xi. 31. *If we would judge ourſelves, we ſhould not be judged.*

(4.) This done, conſider the covenant offered you in Chriſt in the goſpel, with the perfect righteouſneſs, full remiſſion, and right to eternal life, held out to you therein. Examine yourſelves, as to your believing it, and your willingneſs to enter perſonally into it, and to venture your ſalvation on that bottom; and to take Chriſt in all his offices; to reſign yourſelves to him as your Head and Huſband, to be his only, wholly, and for ever.

(5.) Then go to prayer, and ſolemnly in expreſs words from the heart, take hold of the covenant, believing, and reſting your ſouls, on Chriſt in it, with an expreſs view to death and eternity; give conſent to him in the goſpel-offer; taking him in all his offices; reſigning yourſelves to him for time and eternity. And ye that can write, may, for your comfort and eſtabliſhment, write this your acceptance of the covenant, and ſubſcribe it with your hand, Iſ. xliv. 5. *One ſhall ſay, I am the Lord's: and another ſhall call himſelf by the name of Jacob: and another ſhall ſubſcribe with his hand unto the Lord, and ſirname himſelf by the name of Iſrael.* *

(6.) *Laſtly*, After that you may addreſs yourſelves to God as your covenanted God, laying before him particular petitions relative to your removal into the other world, your reception into heaven, and the happy reſurrection of your body at the laſt day.

Such a time well ſpent, would be the beſt ſpent time of all your life: and this courſe ſincerely followed, ye would be ready for the other world,

* A form of perſonal covenanting may be ſeen in the author's Memorial concerning perſonal and family faſting and humiliation, annexed to his View of the covenant of grace. It appears from his Memoirs, that in the end of the year 1729, he entered into a ſolemn tranſaction of this nature, with an expreſs view to his own removal into the other world, exactly following the directions here laid down.

come

come the removal when, and in what manner, it will, so that ye might say with David, 2 Sam. xxiii. 5. *Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation, and all my desire, although he make it not to grow.*

2. Put your worldly affairs in order, for your removal; such of you as have any occasion that way. Be precisely just and upright in the course of your dealings with men, that you may have nothing to leave that is not well come, as ye would not leave a moth or a curse in it. Accommodate your way of living unto your ability, and go not beyond it. One had better live scrimply upon what is his own, than plentifully on what is another's. Keep your business as far as possible from a state of perplexity and confusion, by stating and keeping your accounts clear. And one's testament lying by him, would not in the least make him either sick or sore: but it would be a great ease when sickness or death comes, to think, that part of one's work is done already. And it would be no great toil, for them that can write, to alter it from time to time, as there is any notable alteration in their affairs.

Secondly, The next particular branch of exhortation, which I offer you as native from the text, is, Do not put off or delay to make ready for your removal into the other world; but immediately set about it, since it is quite uncertain at what time you may remove. To enforce this, I offer the following motives.

1. God has allowed you time to make ready, but not one moment to delay it, 2 Cor. vi. 2. *Behold, now is the accepted time; behold, now is the day of salvation.* Heb. iii. 15. *To-day if ye will hear his voice, harden not your hearts.* All the time you have had, since you came to the years of discretion, has been allowed you to make ready: so that if you should now be removed unready for it, ye will not have it to

to ſay, that ye had no time for it. Perhaps it did not come in your head to make ready for the other world, having been ſo ſhort while in this. But whoſe fault is that? However, ſhould you put it off but till to-morrow, ye do it at your peril without God's allowance.

2. One hour's delay may be an eternal loſs, yea one minute's: for this hour, this minute, you may be removed into the other world. And where then is the next hour, or minute, which you put it off to? Why will men thus let ſlip the time they have, and truſt to a time they have not, and perhaps never ſhall have? What a venture is it to venture an eternity upon an uncertainty? Should one caſt away in a water, put off till the next minute his taking hold of the rope; we would reckon him a ſelf-deſtroyer, becauſe ere the next minute he may be in the bottom.

3. Though ye get the time ye put off unto, how are ye ſure of grace to help you to improve it? Though the ſhip be not gone off, the wind may be fallen, and the tide gone; that is an awful word, that may juſtly ſtrike with trembling, Luke xiv. 24. *I ſay unto you, that none of thoſe men which were bidden, ſhall taſte of my ſupper.* Indeed delayers to make ready ſeem to imagine, that it is in their own hand to put themſelves in readineſs, when they think good: but alas! they deceive themſelves, 2 Cor. iii. 5. Common experience ſhews, that when ſuch a time comes, men are as ready for a new delay as ever.

4. The longer ye delay, ye make the work of making ready more hard, Jer. xiii. 23. *Can the Ethiopian change his ſkin, or the leopard his ſpots? then may ye alſo do good, that are accuſtomed to do evil.* It is like the mending of a dam: take it in time, it will be the eaſier; but put it off, the breach grows wider and wider, that will coſt far more labour. Alas! it often fares with our ſouls in this caſe, as with bodily diſeaſes, which if taken timely might be carried off;

but at length they grow ſo inveterate being neglected, that they ſpurn all remedy.

5. *Laſtly*, So far as ye delay, ye are unfaithful and cruel to your own ſouls, leaving them for the time in hazard of periſhing. If you had a child fallen into the fire or the water, would ye delay to pull him out? Thy ſoul is fallen into a gulf of ſin and miſery under the curſe, and is every moment in hazard of falling down to the bottom; why do ye put off? why do ye not preſently ſet yourſelves to make ready?

Here I am aware of ſeveral objections, which I muſt anſwer.

Object. 1. I am but young yet: what needs ſo ſoon making ready for the other world?

Anſw. 1. And may ye not die young? Are there not in the church-yard, ſuch as have died in childhood? are there not boys and girls in their graves there, young men and maids, men and women in their prime? I ſuſpect, that, on a juſt calculation, there would be found far more ſuch than thoſe of gray hairs. Therefore delay not to make ready though young.

2. To whom ſhould your youth and ſtrength be devoted, to God your Maker, or the vain world? Whatever extravagant notions obtain among the young with reſpect to this matter, I defy them to get a footing for them, but in their vain imaginations; not to be ſupported but by overlooking God and their Bible; which lay them under a neceſſity of ſolid ſerioufneſs, ſtrict walking, and making ready, as well as others. Are they excepted in the divine precepts, and calls to theſe things; or in the threatenings, in caſe of neglect? No; Pſal. cxlviii. 12. 13. *Both young men and maidens, old men and children. Let them praiſe the name of the Lord: for his name alone is excellent, his glory is above the earth and heaven:* i. e. Let them praiſe and ſerve God with the vigour of youth, and not ſpend it on the vain world: it is God's gift, let them not ſacrilegiouſly rob him of the uſe of it, but ſeriouſly

seriously consider that caution, Eccl. xi. 9. 10. *Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgement. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.*

3. It is a rare thing to find such as are bred up under the gospel, and spend their youth without making ready, to get grace to make ready after, Job xx. 11. *His bones are full of the sin of his youth, which shall lie down with him in the dust.* It is an ordinary thing in a vain world, for the young to think with great reason to stave off the seriousness of religion, till once they be married at least. But it is a just and awful observe, that they who living under the gospel vainly and carelessly before, are rarely converted after they are married, but are a step farther back from Christ. It is founded on Luke xiv. 20. *Another said, I have married a wife, and therefore I cannot come.* And to confirm it, do but observe, how many there are who in their youth and single life gave hopeful signs, wither away when once dipt in the cares of a family. But in case that grace do reach you after that time, ye will readily find it a saving so as by fire, being broken and bruised in your entry to it, at another rate than you might have been before.

4. *Lastly*, After all it is a base and disingenuous thing, to put off the answering of the gospel-call and serious religion, till once ye are past your best. How think ye, God will take that off your hand? Mal. i. 8. You will reserve the dregs of your time for God, and give the flower and cream of your days to the vain world. I beseech you imagine yourselves in these circumstances applying to God, and beginning to make ready: and let conscience guess what is likely to be your answer and success.

Object. 2. My hands are now so full of business, that I cannot get opportunity to make ready: but if I were at the end of such and such a business, and freed from some entangling circumstances I am now in, I would set myself to make ready.

Answ. 1. Is not your business for the other world your main business? Though your other business should go never so well, if that be marred ye are ruined, so as nothing will make up your loss, Matth. xvi. 26. If that were once right, let your affairs in the world be never so unsuccessful, it cannot make you unhappy. How then can ye reasonably put it off longer?

2. Take heed that the business that mars you to-day from your great work, be not succeeded to-morrow with a business that will mar you more. It is ordinary, that he who puts off his great work to a fitter time than the present, when the time comes he set, it is found less fit than the former. The case of Felix may be a warning here, Acts xxiv. 25.

3. *Lastly*, That is at best a great and hazardous venture. Death comes in on men in the midst of business without ceremony, however loath they may be to break it off to prepare for death, Psal. cxlvi. 4. *His breath goeth forth, he returneth to his earth: in that very day his thoughts perish.* Luke xii. 20. Wherefore let no circumstances, however perplexed and entangled, move you to delay.

Object. ult. It is time enough to make ready, when one comes to a death-bed.

Answ. 1. That is a manifest contempt of God, and of the other world. What? Is the matter of the other world such a trifling thing, as to delay making ready for it, till ye be able no more to pursue the things of this life? Is it so small a matter in your eyes, to obtain the favour of God, and a reception into his family above? You will certainly change these thoughts.

2. Ye may possibly get no death-bed, but may in an

an instant drop out of this, into the other world. Death sends not always messengers before, to warn of its approach: many a man in health has by some providential incident been suddenly dispatched into the other world. And delayers have ground to fear it be their lot in a special manner, as ye may see, Matth. xxiv. 48.—51.

3. Though ye get a death-bed, ye may be rendered incapable of making ready, by the nature of your disease Though ye be capable, you may get enough ado even to die, through a vehement toss of sickness. If there was one thief on the cross that got repentance, there was another that died hardened; and this is most likely to be your case who so delay.

4. *Lastly*, Death-bed repentance is seldom sincere. What is recorded of the Israelites in the wilderness, may well have weight here, Psal. lxxviii. 34.—36. *When he slew them, then they sought him: and they returned and enquired early after God. And they remembered that God was their rock, and the high God their redeemer. Nevertheless, they did flatter him with their mouth, and they lied unto him with their tongues.* The terrors of death may make a mighty concern about the other world in a graceless heart: but what sincerity there is for the most part in these things, may be learned from the case of such brought to the gates of death, who after all turn just back to their old bias.

THIRDLY, and LASTLY, The last thing upon this use of exhortation is, Having made ready, keep ready. Your interest as well as duty is concerned in this. Therefore take the following directions.

1. Keep grace in exercise, Luke xii. 35. *Let your loins be girded about, and your lights burning.* Slumbering virgins, though wise, are not ready to meet the Bridegroom. Let faith be awake, love kept warm, desires astir, *&c.* And labour to be spiritual in all religious performances.

2. Beware of dipping deep again in this once forsaken

ſaken world; of being drowned in its pleaſures, racked with its cares, glued to its profits, lifted up with its ſmiles, or ſunk with its frowns, 1 Cor. vii. 29. 30. 31. *This I ſay, brethren, the time is ſhort. It remaineth, that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they poſſeſſed not; and they that uſe this world, as not abuſing it: for the faſhion of this world paſſeth away.*

3. Be careful to keep a clean conſcience, as Paul, Acts xxiv. 16. *Herein*, ſays he, *do I exerciſe myſelf to have always a conſcience void of offence toward God, and toward men.* Have you got on your wedding-garment? keep it unſtained as far as may be; and what ſpots are daily contracted, be daily waſhing out, John xiii. 10.

4. Be always buſy in your generation-work, for the honour of God, and the good of others, as ye have acceſs; that the Maſter coming find you not idle, Luke xii. 43. *Bleſſed is that ſervant, whom his lord when he cometh, ſhall find ſo doing.*

5. *Laſtly*, Live in expectation of the better world, and your removal into it, Job xiv. 14. *All the days of my appointed time will I wait till my change come.* 2 Tim. iv. 7. 8. *I have fought a good fight, I have finiſhed my courſe, I have kept the faith. Henceforth there is laid up for me a crown of righteouſneſs, which the Lord the righteous Judge ſhall give me at that day: and not to me only, but unto all them alſo that love his appearing.* Look for the day of your removal, as a day that will be your redemption-day, your marriage-day, your home going day, the day better than that of your birth.

Upon the whole that has been ſaid touching the other world, I make theſe two concluding reflections.

1. We will all at length be in that world, of which we have ſo long had the report; and we will ſee in it, what

what we have heard about it, however foreign it appears to us now. Some of our brethren and ſiſters have been carried off into it in the time that we have been on this ſubject: and certainly it is not for nought that it has ſo long ſounded in our ears.

2. However we may now lightly paſs, and make very little reflection on what has been ſaid thereon; I doubt not, we will all have our reflections upon it, when we come there: particularly, whether we land in the upper or lower part of it, looking back on what we have heard of it, we will have this reflection, That the half has not been told. What others we will there have, the day will declare.

FINIS.

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